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Our New Staff Member

We are welcoming to our fold this month Mrs. L. Madge Smith who assumes direction of the circulation department of the magazine. Mrs. Smith is just closing a three-year term of service with the Transylvania College campaign, in which she had complete charge of the promotion office. Previous to her work in Kentucky she was active in religious circles in Minnesota, being president of the Minnesota Inter-denominational Summer School of Missions for three years, president of the state Christian Woman's Board of Missions and vice-president of the Minnesota Christian Missionary Society. She served as a member of the board of managers of the United Society from that state for five years. She has had a rich experience also in promotional work, serving various executive capacities in Red Cross, Liberty Loan and United War Fund drives.

In addition to her experience and native ability, she brings to her new work a genial personality and a spirit of devotion to the cause to which WORLD CALL is committed that promises success beyond the mere mechanics of the position. We bespeak for her a hearty welcome on the part of our readers everywhere.

Special Days

The first Sunday in March was one of them, and those who have "grown up in the church" can testify to the impassioned pleas for the foreign missionary task which rang out in our pulpits on that day. Although special days, as such, are no longer generally observed in this era of budgets and duplex envelopes and general funds, WORLD CALL takes this occasion every year to feature the constantly expanding program of foreign missions.

Our cover is a charming bit of Old Mexico, "the land of many newspaper headlines."

Royal J. Dye, M. D.

Pioneer missionary to Congo,
Interpreter of Africa to America,
Firebrand of Christian enthusiasm.



Eva N. Dye

Wife of Royal, Mother of Polly,
Dorcas and Ella, Author of *Bolenge*,
Originator of the church school
of missions.

WORLD CALL



Slow but sure
in the
Philippines

VOLUME IX

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Bright as the Promises of God

ANYONE who is finding life monotonous can get complete relief by following the trail of the missionary around the world. He will find everything and everybody different from all he has known at home, and as he passes from one country to another he will be startled by radical differences on every hand. One thing he will discover everywhere, devotion to Christ and confidence in the final and complete acceptance of the gospel.

There is no land so dark, difficult or dangerous but the missionary of Christ is there. In the frozen wastes of Labrador, Greenland and Alaska, in the steaming jungles of the Congo, Amazon and Irawadi, he is equally at home. Opposed as an intruder, denounced as a devil or welcomed as a heavenly visitant, he neither slackens nor hastens his pace but presses on steadily, having his orders from above and his assurance of success grounded in God and in every man's kinship to God.

At one time the missionary's visitor is fascinated by the primitive simplicity of an African village, at another by the gorgeous magnificence of a Chinese city. Side by side in India he sees culture of such refinement and complexity as to amaze him and ignorance of such denseness and hopelessness as to astound him. In China, Lazarus still lies at the door of Dives, full of sores, and both the elaboration of the sumptuous fare, on the one hand, and the sordidness of the squalor, on the other, are past all previous imagination. And everywhere the missionary is serenely sure that Christ will soften the heart of power and redeem the estate of the oppressed.

If outward circumstance and scenic charm should cease to interest the traveler he would find unlimited zest in studying the missionary himself. That is one

thing the messenger of God can never understand, for he considers himself thoroughly normal. He thinks like Livingstone that he is making no sacrifice and prefers his lot to any other that could be suggested. At the same time his personality is distinct from that of every other missionary. Each had to be a strong and original character to break away from home and give himself to an alien land. And yet all of them are of one mind in their certainty that the gospel will finally prevail in the place where God has placed each one.

WHAT different methods these various men and women use to introduce Jesus of Nazareth to their neighbors! One is all wrapped up in breeding finer and healthier silkworms, producing cleaner and heavier wheat and rice, propagating better cotton. Another is fighting tuberculosis, trachoma and dysentery. Still others, and more, are striving to make education the heritage of all rather than the privilege of the few. Not perfunctorily but naturally and inevitably each is telling all who will hear, and many are giving their whole time to telling, how Christ is the source and the end of all the good they bring. And not one doubts his final and complete acceptance.

In sharper contrast even than races and cultures, conditions and old religions, are the degrees of present success attending the labors of different missionaries in different lands. Some are overwhelmed by inquirers coming faster than they can instruct them, others are winning occasional converts months apart, all assure the visitor, just as of old in the hardest field that later became one of the most abundant, "The prospects are as bright as the promises of God!" Glowing steadily everywhere, like the sun in heaven, shines this faith of the missionary.

Facing the Rural Church Problem

THE 1927 meeting of the Home Missions Council and Council of Women for Home Missions, in which most of the boards doing work in the United States cooperate, devoted its attention especially to the rural church problem. The meeting was generally considered the best of recent years. There was frank recognition on the part of everyone that the present over-churched condition of many rural communities and utter neglect of others is intolerable.

Of the competition in the over-churched places, Ralph A. Felton of Ithaca, New York, declared: "These little country churches are not fighting but just starving each other out; not competing but just frozen together, with occasional preaching by a Sears-Roebuck pastor."

Warren H. Wilson struck an encouraging note in declaring that the farmers of today are on a higher moral and intellectual level than a generation ago and reported gratifying progress being made through institutes for practical work in the rural ministry. He and others experienced in this field emphasized over and over the necessity for magnifying the work of the rural ministry and getting away from the disposition to make the country church a mere stepping-stone to a city pastorate.

Others reported various experiments in community churches, the "larger parish" plan inaugurated in Maine, and other devices for eliminating competition and increasing cooperation.

One familiar with the plan and purpose of the Disciples of Christ could not get away from the conviction that the pioneers of this Restoration movement found the solution of the problem at Brush Run, Pennsylvania, Lisbon, Ohio, and Cane Ridge, Kentucky, one hundred and more years ago. If we and our religious neighbors all had the wisdom and the grace to apply the plan they inaugurated to the present situation, without going to a legalistic extreme on the one hand or a non-scriptural extreme on the other, every rural community in North America could be given an adequate church.

Speaking of China

PATRIOTISM, as it is known elsewhere, is a new development in China, fundamentally chargeable to missionaries, say some of the foreign interests that wish to exploit the country. It is hard for foreigners to realize how widely, rapidly and powerfully it has grown. There is momentary danger that the enraged populace, blind as mobs are everywhere, in its anti-foreign fury may repeat the excesses of the Boxer uprising in 1900. The possibility of such an outburst is enhanced rather than minimized by the British and American movements of military and naval forces to Shanghai to protect the citizens of these countries, a perfectly natural gesture but wide open to Chinese suspicion.

The present conflict, as indicated on the inside of the front cover, is between the Cantonese, or national party, led by Chiang Kai-shek and Feng Yu-hsiang, and the northern party, dominated by Chang Tso-lin and Sun Chaung-fang.

All of our stations are in Marshal Sun's territory.

The best friends of China and the loyal followers of Christ are one in their prayers for peace, unity and progress in that distracted land.

Cooperation in Foreign Missions

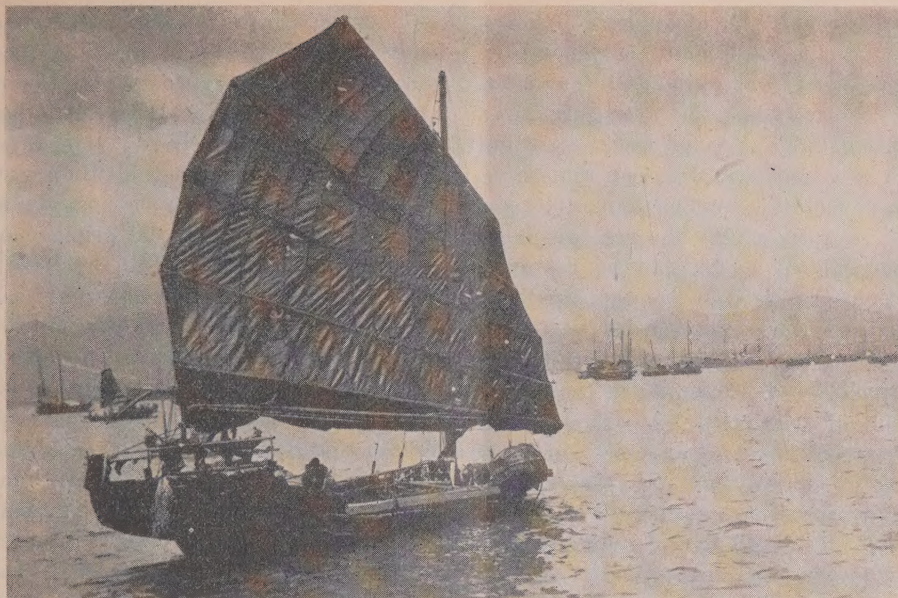
THE annual conference of the foreign mission boards of North America was held at Atlantic City in January. There are a great many things connected with foreign missions which we can do better together than as separate boards. Some important ends can be attained only by united action.

The Foreign Missions Conference of North America is the cooperation of the leading boards of the United States and Canada. About fifty different organizations cooperate. They represent the expenditure of more than \$25,000,000 annually. Some of the cooperative work carried on by this conference and its executive committee, called the committee of reference and counsel, is as follows: relations with governments, cooperative presentation of foreign missions to the home churches, Christian literature for the mission fields, special conferences, consulting service on missionary problems, cooperation with national councils on the fields, contact with foreign students in America, aiding Anglo-American communities in foreign fields, preparation of missionaries, missionary research library and the International Missionary Council. About four hundred were in attendance at the conference, and many subjects bearing on our cooperative work in foreign missions were discussed. F. W. Burnham was elected president of the conference for the coming year and Miss Lela E. Taylor was chosen in the place of Mrs. Atwater on the committee of reference and counsel. Stephen J. Corey was reelected to the International Missionary Council.

At the annual meeting of the trustees of Nanking University Dr. Robert E. Speer, who had just returned from the Orient, spoke in the strongest terms of the strength and usefulness of the university.

An enlarged meeting of the International Missionary Council is planned for Jerusalem in 1928. There will be some 200 representatives from over twenty countries. The purpose is to give united and thorough study to the new situations confronting Christianity in all lands.

The South American Educational Advance Movement being conducted by the Committee on Cooperation in Latin America, has secured cash and pledges amounting to \$395,000 toward the goal of \$2,500,000 needed.



The Orient under full sail of winds from the West. Will she be steered aright?

Typical sail in Hongkong harbor

Eternal Verities Amid Changing Realities

"Behold," says He, "I make all things new"

By STEPHEN J. COREY

GRADUALLY the Christian constituency at home is coming to see the changing factors in the foreign missionary task which have been brought about by rapidly shifting world conditions. Some of these which are most evident are as follows: The new self-consciousness and strong nationalism of oriental races, the world-awareness of once isolated peoples, the rising indigenous church in mission areas, the change in emphasis from missionary to native leadership, the revulsion caused in the East by the war between "Christian" nations of the West, the necessary change from expansive to intensive programs on the fields and the anti-foreign and anti-Christian movements of the Far East.

The above are very real factors in the missionary enterprise of a changing world. Some of them are evident in every land to which missionaries have gone. No missionary board, no missionary and no home constituency can afford to wink at the necessary adjustments and problems presented by these new and shifting elements. However, we must not confuse these factors which have to do with time and change with the eternal realities of the missionary task. If we do, our whole motive and passion for the task is in jeopardy. There are certain verities in the work which are unchanging and timeless and

in which the enterprise finds its enduring foundation and compelling continuance. One great danger in the missionary task of today is that the confusion of changing conditions may dim the vision of unchanging reality.

The Perspective of God

There is nothing more needed in the present world situation than to remember the purpose and reach of God's plan for his children. We need to measure the task not by months and years, but by decades and centuries and to remember that progress in kingdom building, like progress in all that has to do with human development, does not proceed in straight lines. At any one given point in the past development of Christianity, there were enough baffling problems to daunt any except the staunchest faith. God sees underneath and beyond the problems of this time to the final success of his great cause. We need to restudy his purpose as set forth in his word and through faith to sense his perspective of the missionary task.

Christ at the Center

There is no escape from the fact that our western moral and religious revealings have disappointed the earnest seekers after truth in the Far East, as they

have disappointed our own best ideals here at home. But Christ has brought no disappointment anywhere. There is much opposition in many lands to our western civilization, our creeds and even organized church life, because of their revealed weaknesses, but there has been no antagonism to Jesus on that score. Everywhere he is the perfect and incomparable one. To be "Christlike" is increasingly the greatest moral and spiritual compliment which can be bestowed among non-Christians as well as among Christians. Our great apologetic for missionary work as well as our only spiritual dynamic, is the living Christ. Never has the world needed him more than now. Not only are all other religions pitifully inadequate to meet the needs of individuals and society in every land, but Christ is the one solvent. What have we to take to our friends across the seas in this day of changes and agony, of travail in the rebirth of nations and peoples, other than Jesus Christ? Whatever our weakness in the West—whatever we have built around our Christianity and into our civilization which is unworthy and of a low order, Jesus stands forth unsullied and unchallenged. His character and unique sonship is one thing and our poor failure at imitation is quite another. In the great missionary task of the church, no matter what the weakness and turmoil, the change and revulsion which we find in the world of today, Christ is at once our apologetic and our imperative challenge. As we think of the world missionary task and its claims today, we need to strengthen our faith in it by basing such faith on Christ himself.

The Primacy of the Commission

A man cannot commit himself to the Great Commission of our Lord and at the same time lose his keenness of faith in the world missionary task, no matter what problems arise. What group of leaders ever faced as baffling and benumbing circumstances as did the little group of disciples who stood with the Master on Olivet, just before his ascension? Yet to them his command for them to go into all the world and evangelize all nations was imperative and primary. So it happened that the church during the first period of its existence was not only missionary, it was distinctively and overwhelmingly so. The church cannot be less so now and be true to its purpose and its claims. It is doubtful if there is any heresy harbored by the church today so dangerous, or so destructive of spiritual life, as the heresy of not taking Jesus at his word in the matter of the program of his kingdom. When Jesus was here he was wont to say, "Why call ye me Lord, Lord, and do not the things which I say?" One wonders whether the Master has any great interest in the intellectual correctness of theories about his divinity on the part of those who, while holding such, do not take seriously the command which is made authoritative by his lordship.

Changing factors in world missions, either on the fields or at the home base, cannot change the categorical imperative of the Great Commission. With what infinite pains the Holy Spirit has stressed this last command of our Lord. It is in all the Gospels in one form or another. Other great truths are stressed by one or two or possibly a third Gospel writer. Here we have the primacy of Christ's last command emphasized by all the New Testament historians of our Lord's life and then for special emphasis set down again by Luke in Acts. How divinely insistent and inescapable is the call to witness for him throughout the world! The march of the centuries and the changing phases of world life cannot lighten this responsibility. It is as binding upon the church today as on the disciples of our Lord in the first blush of the Holy Spirit's baptism and Pentecostal victories. In the present appeal for foreign missions there must be a fresh lifting of the New Testament banners and a new emphasis on the fundamental ground of world evangelization as basic and imperative in our Lord's command. In many pulpits a sermon on the Great Commission would be a startling novelty. In what age has this call ever been more needed or more basic than now?

The Need of the Missionary

The missionary task is the transplanting of Christianity to lands where it has not been known, until a native indigenous church has the spiritual power and strength to carry on evangelization and nationwide penetration of its own. That day for most mission fields is still in the future. The need for foreign missionaries, although with not the same ratio of increase, is as imperative as it has ever been. In fact, there has never been a time when the breakdown in support of missionaries, on the part of the churches of the West, would be more disastrous than now. This is the testimony of both nationals and missionaries on practically all fields. The emphasis is changing in foreign missionary work, to be sure, but this does not preclude workers from the homeland. In fact it makes missionaries of the right type more necessary than ever.

The emphasis now is not on geographical occupation, but on effective spiritual penetration on the part of the missionary organizations from abroad until a strong indigenous church on the field is effectively realized. The campaign must be more aggressive than ever, but on a shortened front. Missionary giving has not kept pace since the war with natural expansion and rising prices on the fields. In a period when there is vastly more wealth at home than ever in our history, the missionary boards find themselves more financially cramped than ever before. This fact, together with the need of better sustenance in missionary salaries, a more adequate living for native workers and an undergirding of work already sadly

crippled, for the moment precludes an increased missionary force, save for emergencies. But the need for strong missionaries from the homeland is very great. The task is hardly begun, the day of the indigenous church is just dawning, and the call of our Lord to pray that the Father will thrust forth reapers into his harvest is not an outworn command.

The Fruitage of Missionary Effort

No world change alters the fact of the redemption of souls at the mission front. Those who have dedicated themselves to Christ's service, both missionaries and native workers, go right on winning people to Christ. Men and women are bowed down by the same sin and weaknesses as ever and the gospel has the same redeeming power as of old. Men need to be saved and Jesus Christ alone can save them. There are great social and educational values in missions, but these have their foundations in the redemption of people from sin and the transformation of individual lives. The primary business of missions is religious. It is to proclaim, through the gospel, Jesus Christ as the Savior of the world and to link him up to the hearts of men. This is the great eternal verity of the enterprise.

Dr. Robert E. Speer summarizes succinctly this claim of the missionary enterprise in the following statement in his recent book, *The Church and Missions*:

"It has brought emancipation to woman and has

done more than anything else to supply her in Christianity with the one influence which teaches her to use her liberty. It has penetrated the non-Christian religions and has moulded in every one of these its fundamental views of God and the world and human society. It has powerfully affected ideas of race and race relationships by its actual practice, with whatever shortcomings and limitations, of race equality. As Mr. Loram, of Natal, testifies of South Africa: 'It is said that a certain wise old native chief divided Europeans into two classes, viz., white men and missionaries. The distinction is significant. To the thoughtful native the white man is the disintegrating force which has broken down his tribal customs and sanctions and has replaced them with nothing but innumerable and vexatious governmental restrictions introduced for the benefit of the white man. On the other hand, he knows the missionary to be his friend. It is the missionary who educates his children, who writes his letters, who cares for him in sickness and sorrow, who acts as a buffer between him and the local storekeeper or government official, and whose motives are always altruistic.'

"And lastly, however inadequately and ineffectively, still with real fruitage and result, the enterprise of foreign missions has preached Christ. It has made him known all over and through the non-Christian world. And he is always and everywhere the deepest spring of life and change. 'Behold,' says he, 'I make all things new.'"

A Decalogue of Stewardship

By N. K. McGOWAN

1. You shall not make Gold your God.
2. You shall not idolize the things that Gold can buy.
3. You shall not cry, "Lord, all that I have is thine," and then do not with what you possess the things that he commands, for this is to use the Lord's name in vain.
4. You shall deal justly and honestly with the Lord and gladly yield to his special service one day of every seven, and not less than one out of every ten dollars of net income beyond actual cost of production.
5. Honor your parents by devoting your inheritance both of material and personal wealth for purposes that are distinctly unselfish, that those who live with you and live after you may wish to perpetuate your memory for the good you have done and inspired others to do.
6. You shall not destroy the vitality of the kingdom by pauperizing the church.
7. You shall not prostitute your power of material gain to prodigal provision of selfish pleasures.
8. You shall not rob God.
9. You shall not cloak your own stinginess in the threadbare plea that you are doing as much as others. Who are you that you should judge the standards of another as worthy of yourself?
10. You shall learn what covetousness is and shun it. It keeps profane company. A covetous person ranks equally with liars and fornicators. Covetousness is the autocrat of the gambling table, whether in the dive or on the avenue.

Wherein Christianity Has Failed

An Introspection

By R. C. HUTCHISON

Dr. Hutchison is director of religious education at the American College of Teheran, Persia

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IN THE history of Christianity no repulse has been more certain, more continuously effective or more thoroughly disheartening than that which has been suffered at the hands of Islam. The faith of Christianity has been sublime. It still is. We believe now that the dawn is breaking. But, despite this sustained faith, valiant missionaries of the Cross have battered their lives against the walls of Islam and those walls have remained adamant. To the children of Mohammed, Christianity has not yet proved its superiority. It has not won their hearts—hearts that are just as human, just as receptive, and fully as eager for truth as other hearts.

This repulse of Christianity is more amazing in light of the fact that no ethnic religion has been so long or so continuously in contact with Christianity as has Islam. Both were cradled in the same part of the world; both accept fully the Scriptures of the Old Testament; both are theistic; both accept the historical Christ, and accept him at least as a messenger and prophet of God. Yet the sheer fact is that Christianity, though undaunted, is repulsed and thus far seems helpless before the granite walls of Islam.

But there is a phenomenon that is even more amazing and more alarming—namely, Christian indifference to the implications of this repulse. The basic theory of evangelical Christianity lies in a risen, potent and invincible Christ who is God indeed, and whose spirit is willing and able to win the heart of any man of any faith. The unpromising program of Christianity as enunciated by the founder himself involves the evangelization of every nation

and every tongue. This basic theory of Christianity cannot possibly be reconciled to continuous repulse or final defeat. The spectacle of an irresistible force being effectively repulsed for thirteen centuries is one so utterly incongruous that Christians should be startled into heart-searching thoughtfulness. It gives occasion for some daring reconsiderations, and demands an answer before we go on with our traditional work of Moslem evangelization.

Nor is it enough to study the peculiar elements of strength in Islam, such as its overpowering conception of God, its rigid law of apostasy or its carnal gratifications. These things are conquerable by an all-powerful Christ. The question comes nearer home and must be faced more courageously. Either Christ has failed or we have failed Christ! Accepting the first alternative, we surrender our faith. Accepting the second, we must turn to a searching self-examination.

As we begin a self-examination, it would be comforting if we could find that Christianity's fault had been in the method of its approach to Mohammedanism. But every tried and true means of evangelism has been used in Moslem lands. Personal testimony, powerful preaching, self-sacrificing social service, and the persuasive influence of true and consecrated lives have all been outstanding in the history of missions to the Moslems. Every type of splendid Christian representative is found in the galaxy of heroes who have given their lives to this cause. There have been and are great hospitals with a tremendous outreach of humanitarian service. There are schools and colleges inculcating



John Clark Archer, head of the department of missions in Yale University, in Arab garb

truth upon the minds of Islam's finest youth. There are other types of institutions representing all that is most winning in our Christian religion. None of those measures which have been found successful in other places have been untried. Neither effort, expenditure, nor life itself has been spared in the sustained effort to establish the Christian church. The seed has indeed been sown, there have been earnest laborers, the fields have seemed white, but there has been little harvest. No, there is something deeper, something more fundamental than method in the defeat of Christianity.

IF ANY religion is to commend itself to the people of another faith, it must have distinctive elements of eternal value which their own religion does not contain. Every religious questioning, whether it be phrased by the learned or by the simple, resolves itself finally to this issue: "What does the proposed faith have that is not contained in my own professed religion?"

Christianity does have such an element—one that is not contained in any other religion, one that is unique and tremendously satisfying to the human heart. That element is love—love as the interpretation of the universe, love such as men had never seen or comprehended, love such as no Buddha or Mohammed ever revealed, love that is found only in the heart of God and revealed through the life and teachings of Christ. Not only is that powerful and yearning love the distinguishing element of Christianity, but it is supposed to be the distinguishing characteristic of those who are Christians. "By this," the Master said, "shall all men know that ye are my disciples, if ye have love one to another."

Right here has Christianity failed. It has not succeeded in revealing to the Moslem world that it has this sublime and unique element of value—namely, the love of Christ. Every other argument and inducement has been brought, but without the fullness of this love the case has been incomplete and no victory has been won. Christianity has presented, for instance, a legalistic plan of salvation, skillfully phrased in heavy theological terms. But Islam has a plan of salvation. Christianity presents prophets. Islam has prophets. Christianity presents a moral code. Islam has a moral code. Christianity presents Christ. Islam accepts Christ, in its own way. But Christianity withholds that supremely convincing proof of an unprecedented love which shall be the greatest force in the world and which shall identify believers as the disciples of God.

As the Mussulman, for instance, looks back over the history of Christian contact with his peoples, he does not see a unique or amazing love in the attitude and actions of Christianity. That history is a black and sordid page of cruel struggle. In some struggles one side was more nearly right; in some the other

side had a greater portion of truth. He recognizes this; but the essential fact which does not miss his observation is that, in it all, Christians have been no better fundamentally than Moslems. In the last analysis, each side has attempted to accomplish its purposes by murder, pillage and war.

In his mind the Crusades stand out more clearly than anything else. Successive hordes of soldiers pouring out of the north, armed to the teeth, bent on war and destruction, attempting by the iron hand of force to win the sepulcher of the Prince of Peace—this was Christianity. In that tragic debauchery of religion run amuck, the Moslem sees none of that tender love of Christ which made him reject the compulsion of the sword, restrain forces at his command and submit unbitingly to the horrors of torture and death.

If, in the mind of the Mussulman, the Crusades could be separated and distinguished from true Christianity, much would be gained. But they are not separated in the mind of the Christian! The church has not renounced them. Still she vindicates them and champions them. Still they are taught with emotional sublimation in her schools and preached from her pulpits! If Christianity itself recognizes no incompatibility between the ruthlessness of the Crusades and the tenderness of the Christ, how can a Moslem be expected to make the distinction?

If Crusades and past struggles could be forgotten by the Moslem world, there would be no forgetting the war that has just closed. Thinking Moslems are not so shallow as to blame that disaster on Christianity; but they see clearly that during the World War Christianity stood for nothing better than Islam, for the Christian church throughout the carnage put the stamp of divine approval on every campaign of every army.

France, England and America did their desperate work in the name of Christ. Officers and armies of the central powers marched over Belgium and into France with the benedictions of the church of Christ. On all sides and in all lands, preacher and priest urged on the mighty machines of death, with only an occasional and quickly subdued voice of protest. The essential fact which Islam cannot miss is that Christianity did not disapprove of the war, but instead took the stand that, in the accomplishment of the right, in the performance of the will of God, *force must be used, if necessary.*

Strange to say, this is precisely the belief of Islam. Islam holds that, when the will of God cannot be accomplished in another way, force should be used. It being the will of God that Armenians should become Mohammedans, they were almost invariably given the opportunity to do so. Argument and threats failing to accomplish the divine will, force was resorted

to, and men, women and children were destroyed. This is the theoretical basis for all Islamic wars, just as it is for all Christian wars. Islam and Christianity stand together, both resorting to the force of war to accomplish what they conceive to be the will of God. And as long as they stand on the same level, committing the same acts of war in the name of the same God, neither will be able to convince the other that he has something superior in his religious faith.

But if the principle of love that is embodied in the teachings of Christ were believed and practiced by Christians, the Moslem world would rub its eyes in amazement, and would seek the spiritual source of such sublime faith. Christ believed and taught and based his entire career on a conviction that love without the aid of arms or armies or blockades or poison gas—that love alone could conquer.

Christianity has never dared to believe what Christ did, much less to practice it. But until Christianity does believe the teachings of its Christ, and dares to practice them, it will not win Islam. This would not mean the elimination of war; but it would mean the refusal of the church of Christ to sanction, bless and abet war, because of a sane conviction that there is a greater force by which every objective of the Kingdom of God can be accomplished—because of a conviction that the power of love can accomplish all things more certainly, more thoroughly and more quickly than any other force.

IT MIGHT be argued that the love spoken of by Christ was to be exercised within the close communion of the church itself and not in the relationship of nations. Certainly this much, if no more, was implied by the words and teachings of the Christ. The words quoted above would indicate his expectation that among his followers would be a love so utterly unique that those of other faiths would recognize in it the unanswerable proof of a divine power. Were it possible to see such a love diffusing itself into all the relationships of the Christian communion, Islam would open its heart and mind to Christ, and seek that which it knows it does not have.

Like most students, I was troubled in my college days by the division of the Christian church and by the bitterness of sectarian strife. I remember asking a missionary how Islam looked on such unloving divisions and whether or not our lack of unity interfered with Moslem acceptance of the gospel. He replied that this did not interfere with his evangelistic work, "because they have precisely similar divisions and therefore understand ours perfectly." His answer was intended as an extenuation of Christianity, and it took me several years to realize that it was no extenuation—it was a damning indictment. Instead of being better, Christianity was on the same level with Islam. They could understand our divisions because theirs were precisely similar. Looking

into our religion, they found a reproduction of their divisions, their strife, their sectarianism, and they *understood*.

A winning Christianity must not be understood in such a way. It must have elements that are unique, amazing and incomprehensible. The love evidenced among its members within the warmth of its own communion should be without a parallel, something before which the Mohammedan would stand with an uncomprehending amazement.

But we are not doing it. As long as there can be Catholic and Protestant, as long as there can be Methodist, Presbyterian and Baptist, as long as there can be Roman, Greek, Armenian and Nestorian churches, we can scarcely convince Islam that we have a love more sublime than theirs. They are not anxious to give up their sectarianism for our sectarianism, their strife for our strife, their frenzied theological debates for our debates.

There is one first mile which Christianity must go on its way to the conquest of the world. That first mile is the conquest of itself. The slight creedal differences on which our belligerent brethren base their denominational thunderings will never be accepted as adequate by a rational world or by an awakened Islam. This is particularly true in view of the fact that our own Book gives little ground for division. Paul, writing to the Ephesians, anticipates a unity of the followers of Christ, for which a unity of faith and creed is not the basis but the goal! Speaking of the work of the church, he says, "For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ: *till* we all attain unto the unity of the faith, and of the knowledge of the Son of God." Then, at that future time, we shall have unity of the faith; now, and until that time, we must have unity of the church in a love such as no other religion reveals.

When the love of Christ and its inescapable implications are presented to a class of Persian Moslem boys, they are amazed and delighted. Never before have they suspected the deeper meaning, the power, or the strange uniqueness of that love. But the joy of discovery is darkened by an inevitable question: "Why is that love not demonstrated between Christian nations, or within the Christian church?" We tell them, of course, that in so far as Christians fail to demonstrate that unique love they are not Christians. We suggest to them that the day may come when some of the Persians or Arabs or Indians will become true followers of the Christ and demonstrate to the world the meaning and power of his love. But are we not idealistic fools to think that these boys of Islam might catch the beauty of that love and surrender themselves to its power when Christianity after nineteen centuries clings to bloody arms and tears itself with internal strife?



The old examination stalls of China, now abolished. They are relics of the age of "classicism and aristocracy which is giving way to the age of humanism and democracy."

Not Shown in the Statistics

The By-Products of Missions

By GUY W. SARVIS

WHAT have missionaries done to the world? If there were some magic of words by which the historian or the novelist could capture the answer to this question and convey it to his readers, what a marvelous story it would be! The story would not be told in terms of churches and members and schools and hospitals and workshops and buildings and tabulations, but in terms of the day-by-day experiences and emotions of millions of persons whose lives have crossed the lives of the missionaries. There would be contempt and hate and fear, and envy, suspicion and greed; there would be amusement and curiosity and interest, and aspiration and love and devotion. These and a hundred other emotions would be stirring in the hearts of casual passers-by, dignified scholars and gentlemen, crafty officials, travelers, merchants, and foreign business men and consuls, not to speak of the great volume of emotion and devotion which the missionary program and the lives and stories of missionaries has created in the lands from which the missionaries have gone.

Some day the missionary movement will be set in its proper place in that marvelous story of the expansion and dominion of the white race, and there will be written an epic of organized idealism and faith which is without parallel or approximation. There will be light and shadow in the story. There will be revelations of human narrowness and weakness and pettiness and prejudice and sin; but there will be records of quiet heroism, of brilliant talents dedicated to a great cause, of far-seeing statesmanship, of courage under the steady strain of bleak discouragement, of

patience persisting through years and against immeasurable obstacles, of faith that removes mountains, of love that faileth not in its devotion to the poor and needy and hopeless. There will be the records of those who have joined in that sturdy modern song of the engineers:

Got any streams that are wholly uncrossable?
Got any mountains you can't tunnel through?
We specialize in the wholly impossible;
Things that can't be done are the things that we do!

As my mind goes out over the lands in which I have traveled—China, Japan, India, Africa—and back through the years I have lived, and I think of what the missionaries have done to the world, the first memory that comes to me is of a great assembly of young people in Nashville, Tennessee, the Student Volunteer convention which I attended in my college days. Mott and Speer were there, and Pettus and Wilder, and the other student leaders who were so well known at that time. I believe I made a one-sentence speech; but I lived a lifetime in the experiences of the convention. Then we came back to Drake and talked about it to the churches and the students. That Student Volunteer convention and the Student Volunteer Movement and the mission study classes; the meetings with missionary leaders who came to the colleges, the Northfield and Lake Geneva conferences, the World Student Movement with the world-encircling friendships and planetary interests which it created—who can weigh or measure what all these have meant to the American students?

The churches of the United States and Canada are pouring ten million dollars a year, more or less, into China alone. That is not a large sum, in modern industrial terms, but when it is visualized in terms of the individual lives from which it has come, it is a staggering amount. No single object of giving, outside local projects, begins to influence the number of persons that the missionary enterprise reaches. No interest begins to absorb so much time and so many meetings and addresses. No other general activity of the church involves such elaborate organization or so large a secretarial and promotional force. The missionary interest has had a pervasive effect upon the churches in America which is quite without parallel in the religious history of this or any country.

BUT we should greatly understate the case if we should assume that the influence of the missionary movement on the general life of America is all included in this suggestion concerning the number of people and sums of money which it enlists from the churches. We must think of the vast sums sent to oriental countries for famine relief. We must remember the investments of the great foundations in the Orient and in other parts of the world for humanitarian purposes. The Rockefeller Foundation, for example, has invested more than \$8,000,000 in a single institution in China and is expending over \$1,000,000 in its annual budget. Most of this money would never have gone to these countries had it not been for the missionaries who told of the needs and set the example. Nor should we forget the effects of missionary writing and speaking upon the study of geography, biology, medicine, sociology, philosophy, religion, language, art and history; nor the fact that, for example, over 1,200 varieties of fruits, flowers and vegetables have been imported from China into the United States; nor the fact that missionaries have opened up to world commerce numerous tropical and oriental products which we should have enjoyed in smaller quantities or not at all if the missionary had not penetrated into interior parts of the eastern world. I am not evaluating these facts, but suggesting in the most fragmentary fashion some of the ways in which the missionary movement has entered

into the common life of our American people. The good, bad and indifferent are inextricably mixed together in human affairs.

In India there is a prophet. He is not a Christian prophet; but he prays to God and reads the New Testament every day, preaches from it frequently, and counts himself a follower of Jesus Christ. His name is Gandhi. He wields a more profound influence over the people of India than any man in recent centuries. Not long ago a graduate of Robert College in Turkey was asked whether he was a Christian. "No," he replied, "I am a follower of Christ." He was asked to explain. He said, "Christianity is militaristic, imperialistic, dominating, capitalistic, the advocate of the rich against the poor; Jesus was a pacifist, a democrat, meek and lowly, a friend of those in distress. I am a follower of Christ, not a Christian!" In some such fashion Gandhi preaches

and believes. In that stimulating and intensely personal book, *The Christ of the Indian Road*, Stanley Jones tells of crowded halls and eager multitudes listening to the story of Jesus. They looked with disdain or suspicion upon the church; but they heard with passionate eagerness of Him. What does it mean and what will come of it? I do not know; but I am sure that these followers of Christ who scorn



—W. R. Warren
The impartial wheelbarrow—freight or passengers or both,
Shanghai, China

to be Christians would never have been interested in Jesus if it had not been for the missionaries. And there are tens of thousands of such persons in all the Orient today. "Man is incurably religious"; and Jesus is an unutterably winsome figure to thousands in the non-Christian world who never enter a church. "The kingdom of heaven is like leaven which a woman took and hid in three measures of meal until the whole was leavened." It is not very difficult to count even the grains of mustard seed—if one takes time enough—but who can measure or weigh the intangible and imponderable effects of the leaven?

IN THE Western Hills near Peking is a temple, set in a beautiful wooded nook. It is the Temple of the Sleeping Buddha. One evening a group of Americans sat on the terrace above the temple and listened to Dr. Hu Shih as he told, in the most lucid English, of the origins and ideals of Buddhism. Dr.

Hu is the leading scholar of the New School in China today. He has made the Chinese Renaissance, which means many things, but among others that the language of speech is rapidly becoming the language of writing, so that printed ideas are now within the reach of a much greater proportion of the common people than formerly. This is the revolution that has come in all lands when the age of classicism and aristocracy gave way to the age of humanism and democracy. The Renaissance is in its beginning, but is surely destined to have a profound effect upon the cultural life and social organization of the country. And Buddha slept! His temple was being used as a center for student conferences conducted by the Y. M. C. A. and as a weekend holiday resort for those who would escape the heat and dust of Peking. Dr. Hu talked of Buddhist philosophy, but without faith or vital interest. His life had been moulded largely by Christian influences, first in China and then in America. Once he had been "almost persuaded to be a Christian." He calls himself a non-religionist now, as do many of the students who have come to America and spent considerable periods of time in our more or less pagan universities.

There are 1,700 Chinese students in America today. It is doubtful whether there would have been 100 had it not been for the missionaries; for it is admitted that missionary education was directly responsible for the whole development of the modern educational system in China. Not only so, but missionaries have played a very important part in educational development of all non-Christian countries. And so students are pouring into America from all the world. Some of them lose their faith here; a few increase it. Many of them become cynical and disillusioned. That is not the fault of the missionaries, but, for good or for ill, these students are coming to America and returning to their native lands with dynamic ideas, some good, some bad. The old faiths and the old loyalties are withering away. The world has become a melting pot. We are engaged in an experiment in human chemistry on an unprecedented scale. The East and the West are intermingling in ideas,



—W. R. Warren

Is China becoming less reverent toward her ancient religions? Entrance to a Cave Temple near Hangchow

practices, loyalties, forms of social and political organization—and the missionary has been one of the most important direct or indirect causes of this portentous fusion. What new alloy will emerge? Will the gold be separated from the dross? The chemicals are in the crucible. The experiment cannot be stopped.

Chaos reigns in China today. There is a clash of interests and parties. One of the actors in the play is the "Christian General." Another is Chiang Kai-shek, who was educated in a mission school. Dr. Sun Yat-sen, the leader of the revolution of 1911, which overthrew the Empire and established the Republic, received a missionary education and continued his connection with the Christian church until his death. Some months ago I watched, from the library of the University of Nanking, mile after mile of students—men and women, boys and girls—file past in the heat and dust of the afternoon. They carried banners

and sang songs and at intervals stopped to shout in concert. What did it mean? The gist of it was on their banners. "Abolish unequal treaties!" "Down with imperialism!" "Resist capitalism!" "Recover educational sovereignty!" "Regain the concessions!" "Boycott the English and the Japanese!" The long line marched past the Drum Tower built 500 years before the discovery of America; but that ancient structure had never before looked down upon such a procession as this. It had never seen students in such numbers; it had never seen girls and women parading the streets; it had never seen students taking a public interest in politics; it had never seen officials who would permit such a parade. And the line marched past the Drum Tower Church, while the faculty of the Christian University of Nanking looked down upon the scene from the massive Severance Hall whose lofty tower dominates the city.

Had that church and that university and many more like them not been established in China, that student procession would never have filed past the old Drum Tower. For those students were striking out, as our fathers struck out, for that thing which we call LIBERTY! And Christianity, as propagated by Americans, is a gospel of liberty. And some of us

wondered that day whether we had been sowing seed that would grow up or scattering dynamite that would blow up! The spirit of nationalism is abroad in the Orient today. Life is less comfortable than it used to be for many of the westerners who live and make a living there—and it is vastly less comfortable for thousands of the natives of oriental lands. Whence came this “New Nationalism”? From many sources, but chiefly, perhaps, as a result of missionary work. And those of us who believe in the power of Truth and who believe in the peoples to whom we have tried to teach the Truth believe that the present chaos (and chaos will probably continue for many years) is symptomatic of adolescence rather than of senility.

WE HAD been driving one day in the country near Nanking, and stopped at a teahouse to rest. At a near-by table there sat a man blind in one eye and with a scarred and distorted face. The crowd gathered around us in friendly curiosity. We finally asked the man how his face had been injured. “Bandits,” was the reply. Then followed the story of an attack in which a bullet had passed in at his eye and lodged in his face. He had been taken to the Drum Tower Hospital and operated on and cared for by Dr. Sloan and Miss Warner. Did we know them? Yes, they were good friends of ours and had cared for us and our children. We visited awhile, and when we got ready to go it was with the greatest difficulty that we could prevent him, poor as he was, from paying our bill. His case was doubtless reported among the 30,000 which are treated each year in the Drum Tower Hospital.

It was in the statistics. But the incident in the teahouse was not in the statistics; nor the gratitude of the man whose life had been saved and the family whose support he had been able to continue; nor the silent voice of witness for Him who inspired the gifts and the service that made the hospital possible. Who shall measure the meaning of the service rendered by the doctors and nurses and hospital organizations in these non-Christian lands? In war and famine and emergencies of all kinds the doctors are the first to go to the places of danger because they are the places of service. Pain suffered and relieved cannot be statistically measured. “Cases” are human, pulsating lives with friends and families and hopes and fears. And so it is not strange that everywhere in the Orient the fame of the doctor travels farther and wider than the fame of any other missionary. “I was sick and ye visited me” is still the grateful word of the thousands of physically afflicted to whom these emissaries of the Great Physician have ministered and brought healing.

Scattered throughout the length and breadth of China today there are more than 4,000 graduates of Christian colleges. In addition to these there are

probably at least 10,000 persons who have spent one or more years in a Christian college. Of the graduates, about 1,000 are teachers in Christian schools and 400 in other schools. Six hundred are in the ministry and religious and social work. Nearly 300 are practicing medicine, and 400 are in business. Then there are the other thousands who have graduated from the Christian high schools and lower schools. What have the missionaries done to these students—probably at least 100,000 in all? One cannot put the story of the interplay of life with life into words. Most of us look back to our school or college days to certain teachers who have had a profound influence upon our habits and outlook, teachers who have, in a sense, “made” us.

There is a story that received some currency in China about a certain professor who combed his hair in a characteristic way and who thus set the fashion for the students in a whole town. The significance of that act of imitation was to be found, of course, quite outside of the act itself and in the fact that this teacher was an ideal to these students. There is no more fundamental test of the quality of the life of any person than the test of his home life. Perhaps there is no respect in which it is more evident what the missionaries have done to these 100,000 students. There are surging tides of restlessness in China today because the young people are seeking to break away from the old system of marriage and family relationship. The young women want to go into their own homes, not into the homes of their husbands’ parents. They want a fire by which they can bathe their babies. They want windows with glass instead of paper panes. They want pictures; and music, if possible. They want good schools. They want homes which shall be *theirs* instead of places in big families in which they are mere accessories. I doubt whether there is any change in the whole of Chinese society so profound and significant as this change in the ideals which govern the homes. Of course it all causes unrest. It causes a demand for larger incomes and for social reform. It has by-products that are evil or of doubtful value. But those of us who have put our lives into Christian education believe that the discontent that has been produced is “divine discontent,” and that there is no more significant contribution from the West to the East than this new type of home.

Space forbids the discussion of many other indirect consequences of missionary work. The part missionaries have played in diplomacy, in famine relief, in industrial work and trade schools, in government education, in community welfare carried out by the Y. M. C. A. and community churches, in the anti-opium campaign, in defending the rights of oriental peoples, in studying social and industrial conditions

in an effort to save the Orient from some of the ills which the Occident has suffered, in the introduction and development of superior breeds of plants and animals, in the scientific study of problems of forestry and conservation, in developing methods for the control of plant and animal diseases, in contributions to bacteriology and therapeutics, in biological studies, in scores of fields which cannot even be mentioned, must be left to the imagination of the reader to supply. I have only suggested some of the

great areas in which missionary work has profoundly affected the life of the planet upon which we live. I have tried to lead you to think of this great movement in terms of social forces which are sweeping through the peoples of the world like a summer wind through open windows, forces which are as invisible and as mighty as the forces of growing grass and trees which will split the toughest granite. Truly, the Kingdom of Heaven is like seed—growing steadily, silently, irresistibly.

According to the Statistics

As a measure of success in foreign missions

By LELA E. TAYLOR

Secretary, foreign department, United Christian Missionary Society

EVERY student of missions realizes that no statistical table can ever tell the story of the success of the foreign mission enterprise. However, even from this partial viewpoint there is such constant evidence of progress that we find keen satisfaction in tabulating the commendable gains made on the ten fields in which the 337 missionaries of the United Christian Missionary Society are working.

Assisting these missionaries are 1,847 native workers, 1,496 of them evangelists. This group proclaims the Christian message in eleven languages and dialects. Last year 4,827 were baptized, a gain of 777 over the previous year. In Africa there were 2,834 additions; China 154; India 141; Jamaica 362; Japan 91; Mexico 81; Philippine Islands 916; Porto Rico 205; South America 19; and Tibet 24. It would be interesting to know how many churches in the homeland have added by baptism thirteen and one-half per cent to their membership this year. This is the average record made in our foreign fields, as a whole.

Today we have 227 organized churches, with 1,170 other preaching points; 74 self-supporting churches or groups of Christians. The total church membership on the mission fields is 35,246. In this connection, it must be remembered that church rolls are very often revised, and membership on the mission fields means Christian living and a vital interest in the church life. Of course, church members on the mission fields are not perfect, but many of them are manifesting in their daily living an integrity, a purity, an unselfishness and a spirit of devotion that is not surpassed by our most faithful in the home churches.

During the five years ending 1922, the percentage of growth on the foreign fields was 29.8. For the same period in the homeland it was 8.1. For the ten year period it was 61.2 on the foreign fields in contrast with 20.9 at home. For the twenty-year period ending 1922, the percentage of gain on the foreign

fields was 424.0; in the homeland it was exactly one-tenth as great, or 42.4. Moreover, since 1922 the additions on the fields have exceeded all previous records. It is extremely significant, too, that in addition to those who are counted in the statistics as members of churches, there are millions of others who are influenced by the Christian teaching in their attitudes toward all moral questions, and to some extent in their moral conduct.

There are several other statistical items of great interest to put alongside the church membership record. Throughout the world the greatest of our Christian leaders and the largest proportion of our church members have come through the Christian schools. In the 539 schools and six colleges conducted by missionaries of the United Christian Missionary Society there are 15,204 students under instruction. There are 630 Sunday schools with an enrollment of 28,781.

In the name of the Great Physician our doctors and nurses are "healing bodies and winning hearts." In the 18 hospitals and 24 dispensaries, last year 428,797 treatments were given, and in the seven schools for nurses 114 were taking training.

The financial statistics for the work on the foreign fields are very gratifying. Last year the total amount of offerings and fees on the field was \$346,868.50. "This was sufficient to pay all the overhead expenses which might conceivably be charged to the foreign department of the United Christian Missionary Society, and still leave on the fields seventeen cents additional for every dollar given for foreign missions by our churches in America. That is to say, the foreign fields gave enough last year to pay the total overhead of the department and still enabled the department to spend \$1.17 on the fields for every dollar given for foreign missions in America";—which should send the "overhead expense" bugaboo running for its life!



J. C. Ogden

The Ogdens of Batang

By DR. ELLIOTT I. OSGOOD OF CHINA



Mrs. J. C. Ogden

ONE of the first things I did after reaching Batang was to have Mr. Ogden take me to the "Rock of Ages." We walked from Japo-ding, the bluff upon which is situated most of our mission

property, down to the bridge crossing the little Batang River and entered the city by the big south gate. Just inside this gate is a large Tibetan three-story house. Its earthen walls are striped with white-wash, showing it to be the home of a chieftain.

"That house was the first home of our mission in Batang," Ogden told me. "It was in this house that Shelton opened his first dispensary and in it we conducted our Sunday services. It was here also that Loftis died." Yes, way out here on the border of Tibet.

We went up into the building. The ground floor then, as now, was used to stable animals. On the second floor our missionaries lived and worked until they were able to rent other buildings for residence. I saw the room in which Dr. Shelton had quarantined himself with Dr. Loftis when the latter came down with smallpox. Near by was the room in which they held their Sunday services.

Then Ogden told me how, Sunday after Sunday, the two men and their wives would labor to get some of the people in the town to climb those stairs and listen to the gospel story. All they could get would be a score of the ragged children. Every family sends at least one son to be educated as a lama. The lamas have no use for this "foreign religion" and the people follow their leaders. In no other mission field is it so difficult to reach the people with the gospel story. The grown people simply would not

come, nor would they listen.

One Sunday, when it had been more discouraging than usual, Mrs. Shelton and Mrs. Ogden left the place first and walked down toward the Shelton quarters. When Shelton and Ogden came down the stairway, without saying a word, they turned in the opposite direction. They wandered up the streets and strayed out an east gate, then north through the wheat fields. Still silent, they halted by a great rock. It was Shelton who finally broke the silence.

He doubled up his fist and struck the rock. "Jim, if we work here twenty years, I do not believe we will make any more impression upon these lama-bound people than I can make on this rock with my bare fist."

Ogden did not respond for some time. Then he said, "Maybe we will not, Bert; maybe we will not. Perhaps God intends leaving that to those who come after us. Maybe our part will be just to clear away the weeds, pull out the thorn bushes and clean off the stones. If we get the ground ready, someone else can then sow the seed and reap."

"Jim, have you the faith to do just that?" asked Shelton.

"Well, if that is the job God has set for us to do, it is ours to do it."

Shelton did not respond at once. Finally he took a deep breath and replied, "You are right, Jim. We'll stick to it and leave the future to God." Involuntarily the two knelt by the great rock and consecrated themselves to the task of pulling up weeds and clearing off stones. When Ogden told me that



The Batang Sunday School which averages around 160 in attendance. Mr. and Mrs. Ogden at the extreme left

story of discouragement and consecration we likewise kneeled, but our prayers were those of thanksgiving for the fruit that has been gathered in these less than twenty years.

In less than fourteen years after the scene by this "Rock of Ages" Shelton went to his long home by the bullet of a robber; but before he had gone he had seen one of their orphan boys ordained to the ministry and another studying medicine. He had seen the organizing of Chinese and Tibetan churches in the valley; the building of a hospital and a school; the turning of twenty-six acres of desert land into a beautiful garden; three orphan girls trained for Christian teachers, and the two missionary families grown to six. Now in eighteen years of time there are over seventy orphans in the orphanage, one hundred and thirty-five children in the school and eighty-four names on the rolls of the churches.

Much of the credit for the foundation laying in the Batang valley is due Mr. and Mrs. Ogden. It was Shelton's great task to go out over those high passes and mountain trails with his medicines and his surgical instruments spreading the gospel of goodwill. He loved such work. He found great delight in gathering with the Tibetans around their campfires.



The Batang hospital and some of the patients who came that day

There he could both minister to their diseases and preach the love of Christ. He spent an average of four months a year in the saddle and he found welcome everywhere. It was the task for which he was especially fitted.

To the Ogdens fell the task of starting the mission school, working toward the beginnings of the local church, caring for the few orphans who, even at that early date, fell into their hands. It was Ogden who patiently worked until the government gave them deeds of perpetual lease on nine acres of then barren, desert land on the Ja-po-ding bluff opposite the city. They were fine co-workers. Shelton made his local contribution and oversaw the construction of the hospital and two residences on Ja-po-ding. He aided Dr. Hardy in the building of the local medical work. On the other hand, Ogden frequently accompanied

Shelton on some of those trips or went out alone to some inviting field. As it is impossible to obtain locally sufficient coin for carrying on of the work, it often fell upon Ogden to take the trips to Tachienlu, Atuntze and even to Wei-hsi where checks on Shanghai may be sold and coin obtained. It is not a pleasant task to pilot boxes of silver through country in which robbers abound.

Batang city (and it is a large one as Tibetan cities go) has now 2,500 inhabitants. Within an hour's radius of the city are 3,300 more people, scattered in a dozen villages or hamlets.



The Batang Mission. Reading from left to right: Mr. and Mrs. Marion H. Duncan, Dr. and Mrs. Norton Bare, Miss Grace Young, Dr. and Mrs. W. H. Hardy, Mollie Hardy, Mrs. and Mr. Russell Morse, Mrs. and Mr. E. A. Peterson, Mrs. and Mr. Roderick MacLeod, Dr. E. I. Osgood, Harold Ogden, Mr. and Mrs. James Ogden, Clara Ruth Ogden. The children are with their parents. All are present except the Peterson children who were quarantined because of measles

From the beginning Mr. Ogden made it his business to visit these regularly. Tibetan fathers travel with their caravans, herd their cattle on the hills, or cut timber in the forests. The mothers cultivate the fields and harvest the grain. It was the children who most frequently gathered about Ogden as he rested under some tree and talked to those who would listen. In 1910 he opened the first day school with ten pupils. The first orphans had studied side by side with the Ogdens under the same teachers.

With the opening of the school the Ogdens had to face the problem of textbooks, for there were none in the Tibetan language save those used in the lamaseries, namely, their sacred writings. There were no primers, arithmetics, geographies or science primers. Some of these the Ogdens prepared as they daily taught. Later Mrs. Shelton made valuable contributions to this material. Week by week they stuck to the task of Sunday school and church services. These had to be held at first in the dispensary rooms; later in the upstairs rooms in which they conducted the school. It was not until 1915 that Ogden baptized the first Tibetan converts, his personal teacher and wife. To Mrs. Ogden was assigned the women's and children's work. She found that the Tibetans love to sing and she became their teacher of Christian hymns. Long before she was given the joy of opening the officially sanctioned orphanage, she was taking needy children into her own home. Those boys and girls who came under her mothering care, the Hardy, Baker and MacLeod families aiding her, are today the young leaders of the Tibetan and Chinese churches in Batang. One day I gathered these together and snapped their pictures. In this group of Christian leaders I count two preachers, two medical assistants, one man and three women school-teachers—all products of this pre-orphanage work. In these lie our hope of the evangelization of Tibet.

In 1919, in faith again, they began the real orphanage. Seven children and a Tibetan matron were stored in the third story of the newly built hospital. In two months there were twelve children. Now there are over seventy. Fighting on the border, the robbing and burning of villages and farm homes, epidemics, desertion of their Tibetan wives and children by disappearing Chinese soldiers, all have made their contribution to the orphanage family. Mrs. Ogden has steadily headed up this department of work, Mrs. MacLeod and Mrs. Morse caring for it when the Ogdens were on furlough.

Between 1905 and 1911 Chao Erh-feng, frontier commissioner and viceroy of Szechuen, introduced to the Batang valley colonies of Chinese farmers and skilled artisans. In 1911 he was caught in the net of the Revolution and beheaded. His colonists starved or drifted back to Szechuen. His schools were closed.

It fell to J. C. Ogden to save from wreckage bits of this work. Some of his pupils have learned shoe-making and leather tanning. Soap, chalk and blacking for their school blackboards the pupils have made. He went among the farmers and taught them better methods. All of the mission group have conspired together to introduce vegetables, flowers, fruit trees and berry bushes. By these they have not only changed the desert of Ja-po-ding into a garden but have added food to the valley. The thousands of bushels of potatoes are now grown in the valley. Apples, peaches, apricots, plums, pears, grapes, pomegranates and mulberries are also produced. Last spring they had literally many bushels of strawberries to eat and can.

From 1913 to 1918 the valley was ruled by an official whose forte seemed to be borrowing money from the people. He ran away when he owed more than \$140,000 local currency. By shrewd tricks he had even involved the missionaries. In settlement of what was due the mission and \$2,700 owed to himself personally Mr. Ogden secured land which is now held in the name of the Batang Christian Orphanage and furnishes much of the food needed for that institution.

WHEN the Ogden family was returning from furlough and was at Yannanfu in 1923, they met Jacob Gould Schurman, then our American Minister to Peking.

"How much impression have you made upon the Tibetans since your mission was established in Batang?" asked Mr. Schurman of Mr. Ogden. "I presume you have led those barbarians to make a good many changes in their morals and manner of living during these years of contact."

"No, we have not done so thus far," replied Mr. Ogden. "All we can hope to do for some time to come is to lay foundations and clear away misconceptions. If in two or three hundred years we can accomplish what you suggest we shall be satisfied."

The Minister looked at him in amazement. "Do you mean to say that you can have that kind of faith: that you are willing to bury yourselves all your lives in that isolated spot without seeing real changes in their social and moral relations; but are willing to leave that to your successors?"

"I do not see how the work can be done in any other way," quietly responded Ogden. "The Tibetans are not going to change in a day."

"Well, if you have that kind of faith and have the courage to work under such conditions, I guess even the Tibetans will have to surrender in the end." It is just that kind of faith which has inspired Mr. and Mrs. Ogden to go quietly on their way and has made them so beloved by the people.

Golden Comes to Headquarters



"A widening circle will now have a chance to know him intimately"

THE foreign department of the United Christian Missionary Society has suffered a number of severe losses in its personnel at headquarters since the organization of the society. Under the separate societies in the old regime the Foreign Christian Missionary Society had Archibald McLean, F. M. Rains, S. J. Corey, A. E. Cory, R. A. Doan, Bert Wilson, C. M. Yocum and Lucy King De Moss, all giving full time to foreign missions. At the same time the Christian Woman's Board of Missions had at least three of its ablest officers devoting their strength to the foreign work. Only two of the Foreign Society group, Mr. Corey and Mr. Yocum, remain. The women's work was not so definitely allocated, but certainly Mrs. Atwater's retirement meant a total loss, since Miss Lela E. Taylor could not more than balance the service given to this department by Mrs. Effie L. Cunningham and Mrs. Ellie K. Payne.

In the Memphis convention it was tacitly understood that the nominating committee had in mind the strengthening of this department when it proposed the election of John R. Golden as a secretary of the United Society, in addition to the officers who were already in the service. It was not the function of the committee or of the convention to assign any secretary to a particular task, that being the duty of the executive committee, but undoubtedly the will of the convention has been carried out in the allocation of

Mr. Golden to foreign missions. This is the fitting thing also since it was unquestionably his notable service as a member of the commission to the Orient which caused his election, just as his being chairman of the board of managers and a member of the executive committee last year had much to do with his being appointed on that commission.

Another and more fundamental factor in his being sent to the Orient was equally weighty in causing his election, and that was his unimpeachable fidelity to the recognized position and plea of the Disciples of Christ. Certain practices and certain persons in some of the oriental mission fields had been called in question. To get an unbiased report, in which not only the society but its critics could impose absolute confidence, it was necessary to name on that commission only men of unquestionable loyalty and conformity to the entire program and practice of the Restoration movement. After searching the country over, the executive committee, itself a thoroughly representative and trustworthy body of twenty men and women, named John R. Golden of Decatur, Illinois, Robert N. Simpson of Birmingham, Alabama, and Cleveland Kleihauer of Seattle, Washington, and charged them to make a thorough investigation and an impartial report, which they did to the satisfaction of the convention.

EVERY step in John R. Golden's career has followed logically. Reared by a devoted Christian mother in Illinois, his father having died when he was four years old, where could he go but to Eureka College for his education, and what but a thorough grounding in the Scriptures, and particularly in the New Testament, could he get from the stalwart professors? His thorough and substantial work as minister of the West Side Christian Church in Springfield gave him a high place among his brethren throughout Illinois and caused them to make him state secretary to succeed the veteran J. Fred Jones. When Central Church, Decatur, one of the leading congregations of the state, went out to find a pastor ten years ago they chose Mr. Golden. They were near enough to Springfield to know intimately of his ministry there and they were active enough in the state work to be familiar with his conduct of that responsible office. And he could not refuse to stay at home for a while and help his wife in the rearing and education of their children.

Known and trusted, loved and honored for his wisdom, fidelity and courage in counsel and administration, recognized now throughout the brotherhood for his single-minded devotion to the living and reigning Christ, to the church of Christ and to every responsibility in Christian service, a widening circle will now have a chance to know him intimately.

A Caution and Two Convictions

Regarding Oriental Missions

By ROBERT N. SIMPSON

Member of the Commission to the Orient sent out by the United Christian Missionary Society in 1926. Mr. Simpson prepared this statement for the Memphis Convention, but owing to a misunderstanding failed to arrive in time to present it there

THREE and a half months of actual oriental contacts represent an experience all too limited for one to be dogmatic in an appraisal of Far East conditions and an interpretation of oriental life.

He who would interpret the Orient to us must speak out of many years of social contacts and patient research. The passing traveler cannot be that interpreter. To pose as such would be as presumptuous as to offer a criticism of a book when one has read the preface only, or to pass judgment upon a life when one has had but a passing acquaintance with an individual. It is easy to be superficial in our estimates. To know the people of any land requires time stretched out into the length of many years, and patience refined by toil and trial.

Our Commission to the Orient had only four weeks in the Philippines, that land so romantically linked with our own in that chivalrous adventure written into our national chronicles as the Spanish-American War. What a brief period for observation even of our own three busy centers of activity as a brotherhood. How one covets to delve into the story of Catholicism's rise and fall, with its colossal cathedrals of yesterday in hopeless ruins, but its traditions in the background of Philippine life to an extent of influence that must be sanely evaluated in the approach of Protestant missions to the task of evangelization in the Islands. One desires to step aside for awhile from a specific mission to observe the propaganda for Philippine independence and its effect upon the people. Is it a popular clamor or partisan shibboleth? Is it a revolutionary symptom of alarming significance or a harmless restlessness indicative of normal national development?

We were only five weeks in China, and what are five weeks in a land so physically colossal, so awesomely ancient? China, that had cities with the hoar frost of centuries upon them when Rome was a village; China that had temples before Athens had an altar; China that had a departmental administration of government four thousand years before our nation had a president's cabinet.

And what are five weeks in Japan, that dominant force in the Orient, compelling attention in every court of the world, a nation alert to western progress, shrewd in diplomacy, far-sighted in statesmanship, and with whose people patriotism is a religion and devotion to the Emperor like devotion to God. How

unequal to the interpretation of the oriental mind are we with the travel stains of so brief a pilgrimage upon us, and therefore how unequal we are to the dictation of mission policies.

I return from the Orient with two very definite convictions. The first of these convictions is that as a brotherhood we would do well to consult our missionaries more and command them less. We are in the proprietary stage of our foreign mission development. Ownership may make us too dictatorial for the development of statesmen and prophets on the mission field. We exact of our missionaries a very thorough preparation when they have volunteered for a great task, and when they have completed post-graduate courses we tell them to keep the lamp of their eagerness burning until funds are available for their support on the field and their passage to the land of their heart's desire. When to that preparation and patient waiting for embarkation on their adventure for God they have added the experience of a term or two of service, let us give them the credit for knowing a little more than we know about the problems over there.

One day last August a Negro truck driver making his daily delivery of ice in our community was complaining of the hardships of his task. His muttering was more a habit of speech than the grumbling of real discontent, but when Mrs. Simpson suggested that he ought to be less complaining and be very grateful that he did not have to work like the Chinese coolies whose burdens were still a chafing recollection to her, he said, "Yessum, but they don't do nothin' but iron ovah thah, does theh?" We can sometimes act upon mission problems as if we were little better oriented than the truck driver to whom the China Sea would have been only a washtub, if he had known there was a China Sea.

WE CANNOT settle in a business session of our national convention by an ultimatum to our missionaries problems that we have never faced in our experience; because East is East and West is West, and though the twain may meet in the market places of international commerce and at the judgment bars of international courts, East and West will always be different. We can overevaluate the power of our Christian masses in western assemblies to solve by dogmatic resolution the problems of smaller oriental groups. We must beware lest our mass strength in America give us a feeling of superiority

that will be reflected back to our Far East constituencies in our assembly action upon problems that are their very own in vital nearness. The sensitiveness of the oriental to a western consciousness of superiority carries over into Christian relationships, and its presence must be sympathetically reckoned in our mass actions as a brotherhood in national conventions.

Missionaries are not made by mere enlistment and assignment to fields of service. They are made in the trail-blazing footpaths of the forerunner for Christ. They are made through contacts and councils with nationals. They are made through the crucible tests of faith and endurance. They are made by the fires that refine character and the forces that ripen wisdom. They are fortunately different, even though we insist by mere majority resolutions that they think very much alike. They have individuality. With their differences in temperament and training, age and experience they give balance to a station's councils and activities. Commissioned as they are by our brotherhood and answerable to managerial groups and mass conventions, let us inspire them to feel that they are sent from God to their sacred task and answerable first of all to him for their service. It was "a man sent from God" who became a forerunner for Christ, and no missionary can be a real pathfinder for Christ unless he can be released from the consciousness of being merely a denomination's employee and be inspired with the conviction that he is "sent from God" on a sacred mission.

My other personal conviction strengthened by this visit to the Orient is that a disappointing fear dominates us as a brotherhood. Through several conventions our dominant fear seems to have been the fear of departure from traditional policies, the fear of too much liberalism in our pronouncements, the fear of heretical irregularities. There seems to have been no grip of the higher fear upon our hearts—no fear of closed doors in the faces of eager youth out there in the Orient where our middle schools struggle for existence, no fear of the closing of orphanages and hospitals; no fear of that colossal failure, the failure to advance; no fear of the frown of God upon us for our childish quarrels and puerile suspicions and ungodly hatreds; no fear of stifling the passion of the missionary in the heart of the volunteer whom we keep back from the field, like a magnificent vessel equipped for adventure, rotting down in the home harbor, held fast by the mooring cables of a selfishness and stinginess we have not the courage to cast off. We have been fast in the fetters of suspicion and distrust instead of being bound in the captivity of compassion with the very bonds of those who suffer from their need of Christ. Let us quit applauding the victory of opposing groups and beat our breasts for the sin that is the sin of all of us, whatever our group—the sin of withholding our best from God. Let us have a new year of confidence in our missionaries, contrition for our selfishness, compassion for the shepherdless and consuming desire for the world-dominion of Jesus Christ.

Who Will Write the Fifth Gospel?

By an Indian Layman

Reprinted from "The Indian Witness," Lucknow, India

THE Gospels of Saint Matthew, Saint Mark, Saint Luke and Saint John are being read by multitudes in India. The large circulation of these glorious portions of God's Word is one of the most significant facts to be met in any survey of Christian forces in this sub-continent where one-fifth of the human race is found. They are in far more homes in India than are the sacred books of Hinduism, and while they are not accorded equal reverence in all homes, they are undoubted factors in determining the attitude that prevails in many of them on matters of ethics and morals and also in a more limited way in religious practices. Many Hindus are better acquainted with these Gospels than with any of the vedas or other sacred books.

The four Gospels do not, however, entirely satisfy Indian thought and aspirations. Over and over again I have been told by Hindu friends that they miss the one thing necessary to make them thorough-going Christians. It is a fifth Gospel—a living gospel. They want to read a convincing story of Christ in the lives of his followers. They say they read of Christ in a good many lives and are often much impressed but that they generally run across something that disappoints them so badly that they turn away without caring to know any more.

The four written Gospels can bring men on to the road that leads to Christ, but ordinarily the fifth Gospel, living in flesh and blood, is necessary to bring them along that road to the feet of the Saviour. This fifth Gospel is permeated by love. It is conscious of power but is not proud or boastful. You and I can be transmuted by divine power into copies of this Gospel. It is the highest possible destiny for us. Let us submit ourselves to God for the working in us of this miracle of his Grace.

Mexico and the United States

By SAMUEL GUY INMAN

As a missionary of the Disciples of Christ in Mexico and as executive secretary since its organization ten years ago of the remarkably effective Committee on Cooperation in Latin America, traveling extensively in the southern republics, Mr. Inman speaks with unexcelled familiarity with the facts

OUR relations with Mexico at the time this is written have a more favorable aspect because of the promise of arbitration. But there is no definite assurance of such a proper procedure, and an untoward incident may at any time precipitate withdrawal of recognition and lifting the embargo on arms. This in turn might lead to serious trouble and force intervention, which, in plain English, is war. The situation is the graver because with the introduction of Nicaragua into the picture we have revealed that deep cleavage which has been growing on the American continent, especially since the Pan-American Conference in Santiago, Chile, in 1923, where Mexico, though not represented officially, was probably the most powerful influence present.

Since the Santiago Conference there have been other meetings about which we have heard very little in this country but which have had a good deal of importance—the meeting last June, for example, in Panama, celebrating the hundredth anniversary of a conference called by Bolivar to treat the question of an American College of Nations, a hundred years ago. This conference registered some very clear indications of the growing cleavage between Anglo-Saxon and Latin America. Therefore, it is true that the Nicaragua situation is a very important consideration in our relations with Mexico.

Mexico during the last few years has undoubtedly made a very strong effort to cultivate friendship with the governments and peoples of Latin America. I have attended any number of conferences, lectures and exhibits of Mexican manufacturers in Central and South America.

Mexico has led, since Carranza's presidency in 1917, in the organization of a Latin American union, much as the English-speaking union has endeavored to coordinate North America and other English-speaking parts of the world. So Mexico has considered it very legitimate and has openly endeavored to bring the Latin-speaking peoples of America closer to-

gether. She has gone even further and, following probably somewhat the example of France, has presented airplanes, wireless stations and other things to Central American governments. She has presented libraries to practically all of the governments of Latin America. In these various different ways and the most open manner she has sought to unite Latin America.

Since Mexico has been to a degree at least successful in working out the division of land, in giving labor a more influential place, and in promoting a number of other reforms, she has naturally occupied a much more important place among the Latin American countries than she did before the reform constitution in 1917.

I make this statement that we may realize that we are dealing with something more profound than a difference of interpretation of certain laws between Mexico and the United States and the recognition of one or another government in Nicaragua. There is a profound and growing cleavage here on the American continent which, as the Latin American nations grow stronger, will become more dangerous, unless the spiritual forces are able to overcome this evil with good.

Coming to Mexico itself, I wish that we could recognize that above all and under all this is a human problem. The thing that appeals to our hearts as representatives of mission boards, as members of churches, as followers of Christ, is that our two governments seem to be going further and further apart. when we Christians have been getting closer and closer together; when, in fact, the Protestant Christian forces of the United States are in a large way responsible for starting the new day in Mexico, planting that love of liberty and that recognition of the value of the individual which comes from the teaching of Jesus.

The thing for us here to recognize is that this same group in Mexico which we have created, young men and



S. G. Inman

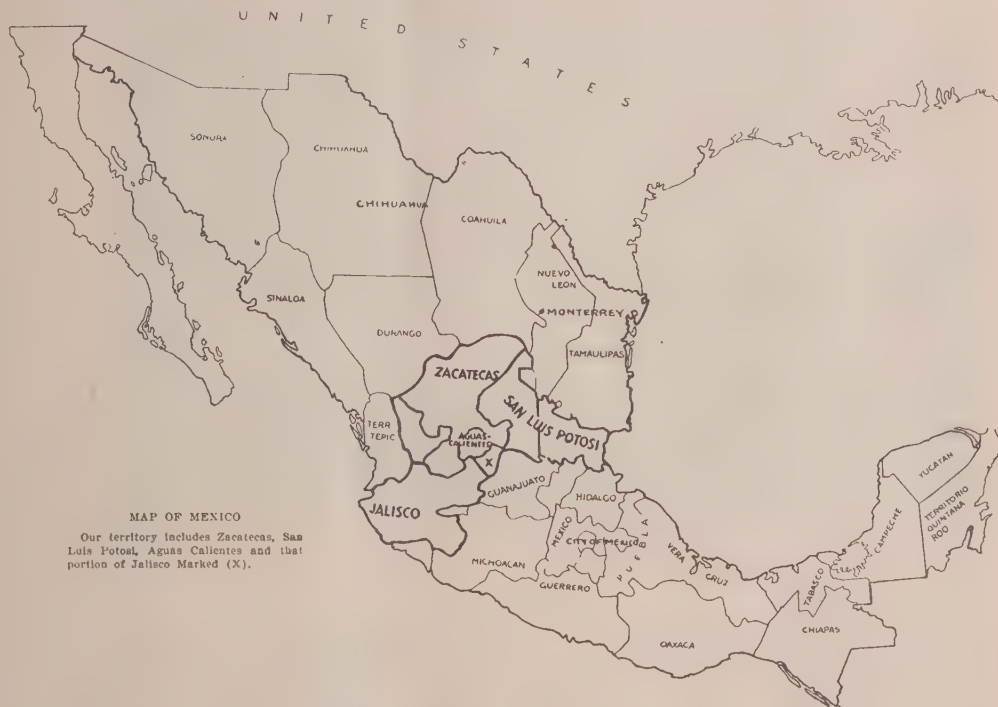
young women, enthusiastic, patriotic, many of them occupying the highest positions in the Mexican Government, would be the very young men, who, if we should go to war with Mexico, would be in the front ranks of their armies. It is, therefore, unthinkable that this Christian group here should set itself over against the Mexican group of evangelicals and take up arms one against the other over certain property questions.

On one of my last trips to Mexico I was having some difficulty in getting a Pullman reservation from Monterey to Mexico City. After insisting a little bit, the ticket agent said, "You can go in and see the superintendent if you want to." When I got into his office, whom should I find but an old student of mine. "Why," he said, "Señor Inman, you can have a whole Pullman if you want it!" Who was this young man? Years before he had come to the People's Institute and said, "Señor Inman, before taking my life I promised a friend that I would come here and talk matters over with you." We discussed his failures and his fatalistic determination. I gave him a prescription of what to do and what to think, the courses to take in our night school, how to treat his family and everything of the kind. That young fellow who was thinking of destroying his life found the life abundant. He was later elected president of his labor organization in the railroad shops, and years afterward I find him as the superintendent of the Pullman service of the Republic of Mexico.

I suppose 200 students went from the People's Institute into the Madero and Carranza armies. As I go through Mexico today I meet not only young fellows like this superintendent of the Pullman service, but I meet governors of states, superintendents of public schools and even members of the Cabinet who are former students of mine. They are young men now. Certainly they haven't had large experience, but they have ideals. I, therefore, plead that we may have sympathy with the ideals, often mistakenly expressed, of these young people. No one who has taught them can help resenting insinuations that these ideals have come from Soviet Russia. I have

no doubt that the Soviet organization and the Third Internationale carry on propaganda in Mexico as they do in this country, but certainly we missionaries have had too much to do with shaping the character of many of the young men who are really ruling Mexico today to admit for one moment that they are dominated by Bolshevism. They started out for a new day in Mexico before Soviet Russia was ever heard about.

But what of the present situation? If you can remember five names and what those names represent you will have the present day in Mexico. The first one is *Cortes*. He brought a new religion, a new political organization and a new social order. Cortes did two things. In the first place he created the



great landed estates which up until the present have been the curse of Mexico. Cortes himself had a little farm of 25,000 square miles and others of his generals had secured smaller haciendas. On these haciendas were developed industrial slavery or peonage. Indians were assigned officially to the owners of these great estates and there began the combination of the landlord and the foreign priesthood to exploit the peons. This colonial period, with the enslaving and exploiting of the native foreign clergy, lasted for three hundred years. It was during that time that most of the wonderful churches, which dominate the Mexican landscape, were built by forced labor. The great landed estates became the basis of most of Mexico's evils and lasted until the present revolution, which had their destruction as one of its main objects. That then is what Cortes represented.

Hidalgo is the next great name in Mexican history.

He was a native Mexican, a parish priest. He resented the exploitation of his people and declared independence from Spain in 1810, three hundred years after Cortes. If you want to understand the present religious situation remember that Hidalgo was a Mexican priest who led in the movement for liberty from Spain in spite of the foreign hierarchy in Mexico and in Spain. Hidalgo himself failed. He was captured, excommunicated by the foreign hierarchy and shot. There you have an early explanation of the differences between a Mexican priest who saw the needs of his people, who walked among them and helped them, and the foreign hierarchy who often combined with the landlords to exploit them.



Marble and gold monument to Juarez, Mexico City

Back there you get the division that has persisted ever since. That is the explanation of the provision in the constitution that a foreigner cannot "exercise the ministry."

Hidalgo, then, represents that appeal of the Mexican to get away from foreign dominance and give the peon a chance. But he failed.

For fifty years following there was a struggle, on the one hand the landed interests and the clericals and on the other the liberals or anti-clericals.

There comes at the end of this fifty years of bloodshed the third great name in Mexico's history, Juarez, a pure-blood Indian. He saw that not only Mexico must have liberty from Spain but she must have ecclesiastical liberty. He, therefore, separated the church and state in the constitution of 1857. Many of the laws to which we are giving our attention today as though they are new, were written in the constitution of 1857. For example, it was then declared illegal for anyone to appear in religious garb on the streets or to have religious processions. You say that that is a law which should not be per-

mitted in a democratic country. But what was the situation? When the government announced a law displeasing to the all-powerful hierarchy one of its representatives would come out clothed in religious garb and lead a mob of fanatical people in protest of what the government had done and demand that these laws be suppressed. If there was not open bloodshed in the plaza in a conflict with the liberal elements, at least the government would usually have to give in. So the government said in 1857, and has re-said it in 1917, that the church, especially the foreign dominated hierarchy, must be checked.

That was Juarez' big work. The Church so resented it that it brought another foreigner, Maximilian, to establish an empire. But the little Indian, with his ragged army of peons, defeated this foreign invasion. Juarez died before he was able to put into effect his educational program.

The fourth great name in Mexican history is Porfirio Diaz. He had the idea that Mexico needed peace and capital for its economic development. So Diaz conducted his government on two simple rules: "Little politics, much administration," and "The only good revolutionist is a dead revolutionist."

Diaz threw the country open to foreign capital and

at the end of his thirty years it was estimated that Americans owned over a billion dollars worth of property, with Europeans some three-quarters of a billion, out of a total national wealth of about three billions. About fifty-four million acres of Mexican land had been transferred to foreigners.

So Diaz, the fourth great figure passes off the stage to give place to the fifth great name. Let it be Madero, though it could be Carranza or Obregon or Calles. For it represents the new period from the beginning of the Revolution in 1910 up to the present. "Mexico for the Mexicans" is the theme of this era.

For the moment there is a serious difference between Mexico and the foreigner concerning property rights. The American oil interests say their property is about to be confiscated. The Mexican government asserts with equal vigor that her new laws are not retroactive or confiscatory. These are legal questions. No question of national sovereignty or honor is at stake. Let these purely legal questions be solved through the courts, national or international, that justice may be done and friendships maintained.

Sectarian Shackles*

By LIBBIE MILLER TRAVERS

Chapter III

New Environment

AS I look into my own firelight across the span of forty years—ah! more—I see in its depths many an interesting picture of those last weeks on the farm when we were selling off stock and farming implements, packing up household goods and stowing away fruits and vegetables and other farm products. For, while my father expected to have another farm in the vicinity of Kirksville, it might be some months before his plans could be realized, and we knew that in the meantime we should sadly miss these things which had seemed necessities of life on the farm.

There were last meetings in the old church and farewell visits and tearful good-byes. There was the long overland journey with our loaded wagons, our faithful old dog "Watch" sitting wonderingly, but contentedly and trustingly, on the seat beside my brother, who drove one of the wagons, and a cow or two trailing behind, fastened by ropes to the end-gate. My father, with a wagon in which rode my mother, myself and my little sister, brought up the rear to see that nothing went wrong.

After almost a lifetime, the haze of Indian summer still recalls to me the big round, red sun and the mellow golden light reflected that day from meadow and prairie and fields of ripened corn; and the chill of a crisp November dusk is always the same chill from which I crept into the folds of a blue and white counterpane which I had seen my mother weave with her own hands and which covered a pile of soft bedding on our wagon.

This was my first journey beyond our limited neighborhood, and when I go to Europe, as I still confidently expect to do, I cannot be more interested and excited than I was on that eventful day.

Then, there was the after-dark arrival at the cold and empty house which my father had rented as a temporary home. No one can know the deariness of it who cannot picture to himself the crackle of hickory logs in our old-fashioned country fireplace and realize that this was the first November evening I had ever known without such cheer.

How expeditious my parents were in

setting up the cook stove and preparing a hasty supper! I never again hope to catch an odor so appetizing as mother's frying ham and steaming coffee that night.

How ravenous we all were after the long journey in the cool fall air! And how glad we were to lie down in our makeshift beds to sleep like logs until morning.

The early years of our life in Kirksville were most satisfactory and happy, offering us many of the opportunities and advantages of which my parents had dreamed. The Christian Church was in an era of unprecedented prosperity and rapid growth, owing, many people believed, to the beneficent effect of the recent debate. It counted among its members several fine families who had come to Kirksville from the South, or from Indiana or Ohio, where the movement was no longer "new," but had already taken its place among eminently respectable and well-established institutions. Some of these people had personal recollection of such preachers as Barton W. Stone, Walter Scott—not Sir Walter, of course, but our Walter—and even of Alexander Campbell himself.

For instance, there was Captain Knight, a tall, good-looking ex-officer of the Civil War—a Hoosier, I think he was—whose broad shoulders had escaped

the bullets of the enemy but whose heart had been captivated by a refined little Southern woman whom he had married and brought with him to Kirksville a few years before we arrived.

The Harlans were a large, substantial family with as many different branches as the Brysons in Knox County, all of them more or less closely connected with "our" church.

Doctor Baldwin, too, the president



"There was the long overland journey with our loaded wagons—"

of the Normal and an educator of nation-wide reputation, was an elder in the church and his numerous children were a considerable contribution to the Sunday school. Professor Dutcher, superintendent of the public schools, was also a member and, I think, an elder.

On my first morning at school in Kirksville he endeared himself to me for life, although he was generally considered a very stern and grouchy man. There were, perhaps, eight or ten new pupils present, and as we stood before the superintendent for classification, I was the last in line except my brother Henry. One of the newcomers was from Kansas City, one from Macon, another from somewhere in Ohio, and so on down the line. When he came to me, Professor Dutcher said:

"And where is this little girl from?"

Naturally shy, and especially abashed by the sound of "Kansas City," "Macon," "Ohio," I said timidly:

"From down on Bridge Creek, sir."

An audible giggle ran around the room and even Professor Dutcher did not altogether repress a smile, but he passed on to my brother who explained,

"She is my little sister and we came from Knox County."

The superintendent then gave a McGuffey's "reader" to the girl at the head of the line and asked us each in turn to read a paragraph for him.

Now I was shy and green and was still smarting over the sense of having made myself ridiculous, but *I could read*. Off an Oswego starch box and a Charter Oak stove I had learned my letters while I was still creeping about my mother's feet on the kitchen floor, and even before I went to school mother had taught me to read from Henry's old primer. I was deplorably lacking in other branches of learning, but I could at least read.

When I finished my paragraph, Professor Dutcher said:

"Well done for the little girl from Bridge Creek! She's the best of the lot!"

I never forgot the kindness. I always maintained that no man is a grouch who enters like that into the feelings of an awkward little girl.

Professor Dutcher's wife, a frail, dark woman of very attractive personality, was my first Sunday school teacher, and to this day I never see a slender dark woman in a green silk dress with a small close-fitting green hat that I do not think of Mrs. Dutcher as she looked to me in those early Kirksville days. She was in striking contrast with Mrs. Knight, who was fair and who wore soft grays in delicate textures and a thin light gray veil with tiny black dots over it. They were intimate friends, Mrs. Knight and Mrs. Dutcher, and were so often seen together that they were always associated in my mind. They were the first fine ladies I had seen at close range and I

admired them extravagantly and longed to grow up to be the kind of Sunday school teacher they were.

The Ellisons, too, lent great luster to our congregation in those days. They were the aristocrats of the town as well as of our church, belonging to one of the first families of the state and having come to Kirksville from Canton, where our first Christian college of Missouri was located. For the Christian church, be it said to its honor, has always stood for, and ardently promoted, the cause of education everywhere. To this its members were incited and urged by Alexander Campbell, who devoted much time and effort to the establishing of a college, which still flourishes, on his farm at Bethany, West Virginia.

Going back to the Ellisons—the Judge, to be sure, like too many others of his day (or any day) had shed much of his religion with his baptismal garments and the highest interests of his life were political rather than spiritual. But he was possessed of such geniality, such jovial friendliness, such generous hospitality, such cardinal domestic virtues, that his shortcomings in this other respect were amply covered by the multitude of his good qualities. He doubtless treasured the church along with the family plate and the portraits of his ancestors, and his attendance at services on Easter or other anniversaries was a sort of subconscious memorial to an Ellison tradition.

My earliest recollection of Mrs. Ellison centers about a very handsome black velvet coat and the never-to-be-forgotten thrill with which it inspired me as she swept down the aisle at church. I had a firm conviction that I should never die quite satisfied unless I had at some time in my life seen myself arrayed in equally elegant black velvet attire.

After forty years I am still hoping.

MRS. ELLISON'S mother, who lived in the Ellison home, had been the wife of one of the finest of our second or third generation preachers who was also a schoolman and for a long time president of the Christian College at Canton. She was one of the gentlest saints of earth. Her long black veil, which in thirty years of widowhood she did not lay aside, bespoke for her a loving reverence from us all, because we knew the peaceful calm of the face it shaded. There were no rented pews, of course, but when Mrs. Hatch came into the church everyone moved along to make a place for her in the corner in her accustomed pew.

Then, there were in our church the Harringtons, who presented rather an unusual situation. Mr. Harrington belonged to the Presbyterian church and through his whole life never showed the slightest intention of making a change in his church relationship. For many years, too, Mrs. Harrington was regular in her attendance at her husband's church.

As she walked down the street holding Mr. Harrington's arm, I well remember how she appeared in a duchessy-looking "fine bonnet" and a long three-cornered black lace mantle reaching quite to the hem of her light summer dress. Young as I was, I had a sort of jealousy in my heart as they passed by the Christian church and walked on down the street toward the stately old-fashioned Presbyterian church. For I knew that Mrs. Harrington had been a Dutcher and, like her brother, the superintendent of schools, had inherited reforming principles from her ancestors, and I resented this indication of her apostasy. It was all very well for husbands or wives to make the family circle complete by coming "out of Babylon" into the light of The Truth, but for one of ours to desert to another fold was unthinkable! For many years, too, the Harrington children attended the Presbyterian Sunday school, but in the midst of a successful revival they all suddenly came into the Christian church, a result which many people didn't quite understand, but which mother always attributed to the power of The Truth. After that Mrs. Harrington's zeal was renewed and she became one of our staunchest and most regular supporters.

Mrs. Carney and her three daughters were also valuable members of our church. Mrs. Carney herself was often said to be the most intellectual woman in the town. She was at one time superintendent of public schools and was for a long while teacher of a successful private school. Two of her daughters were, like herself, most loyal to their church relationship, but the third, my dear familiar friend, distressed us all when she came home from a long visit with her Episcopalian uncles in St. Johns, Michigan, by showing unmistakable ritualistic tendencies—a weakness from which she never recovered.

But why multiply instances? The church was full of zealous people, rich and poor, learned and unlearned, and the spirit was fine. For four or five years the religious atmosphere was all that could be desired and my parents were delighted and happy. As for myself, I was more and more confirmed in the prejudices of my childhood. I reached my early "teens" with the firm conviction that God has only one way and that we had found it. I think I rather took for granted that the rest of the religious world were either ignorant or obstinate. Indeed, I am not quite sure but that, in the main, I had grave doubts



Jim Edmunds

as to whether they really studied the Bible at all—for how could they study it without finding the truth there? Had I wavered otherwise in my allegiance, the example and support of our eminently desirable church membership would have been sufficient criteria to establish me in the faith.

At one time during these years our church acquired a very extraordinary preacher. He was a man without academic training but of such unusual native ability that by his own effort he had in large measure overcome the handicap. He was clear and logical in his thinking and was remarkably gifted in the use of language, rising sometimes, in his simple, rugged way, to real flights of eloquence. By intense, untiring study, he had acquired such familiarity with the Bible as I think I have never known another man to manifest. The prophecies of the Old Testament he had at his tongue's end and, in a series of lectures which he called "Types and Shadows," he demonstrated their fulfillment in the New Testament in a way that was irresistibly convincing. He used to draw a likeness between the church, in its appointments and ordinances, and the Jewish tabernacle and Solomon's temple, showing conclusively how absolutely the primitive church, as we were trying to restore it, fitted the pattern "shown to Moses in the mount."

I can still feel the glow of satisfaction and assurance with which his audience were inspired as he held aloft his two hands, palm to palm, and finished a well-rounded analogy with the assertion that the two institutions—the church and the divinely planned tabernacle or temple—fitted each other just like the fingers of his two hands. I remember, too, the inspiring tribute he paid to our Christ as the antitype of the "stone which the builders rejected" until they found it at last to be the keystone that completed and held together the arch of the temple.

I have since come to know that the likeness to the ancient tabernacle and temple is claimed equally, in a general way, by the church universal, but at that time it was my firm belief that it was peculiar to "us" as a people.

Under the ministration of this magnetic man, the church flourished amazingly. Immense audiences flocked to hear his stirring sermons and our membership was rapidly increased.

One life-story of keen human interest connected with this period comes to me with such vividness that I am impelled to relate it.

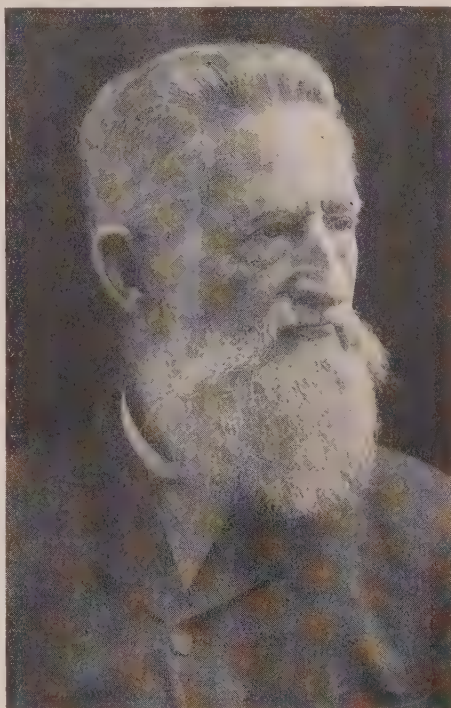
We had, in our church, a darling little young woman with the face of an angel and a nature that was as gentle and lovable as she looked. She lived as a sort of foster daughter with a man and woman who were also well-known members of our church, and worked with them in their millinery store. It presently began to be whispered about that the disreputable son of the milliner, Jim Edmunds, who was notorious for drunkenness and gambling, was paying court to our Annie and that she seemed not averse to his attentions. As weeks went by our congregation was in consternation, for such an alliance could mean nothing but grief and disaster to a gentle, confiding girl.

One Sunday evening when the invitation hymn was being sung, who should present himself for church membership but Jim Edmunds! I sat on a side seat at the front where the whole picture was plainly visible and just now, as I write, I can feel the amazement that shot like an electric shock through the audience. I can see, as if it were yesterday, the whole look of Jim Edmunds—the shine of his slender box-toe boot, the neatness of his perfectly fitted suit, the glisten of his white shirt front, his carefully brushed hair and his face beaming with the radiance of new-found joy. The very light from the large kerosene chandelier, which flooded the church with its soft golden glow, shines about him and the preacher in my memory just as it looked that night. Everybody was rejoiced and hopeful—but scared—and little Annie was suffused with happiness.

A few weeks later, after the sermon one Sunday evening, Annie and Jim Edmunds were married in the church and people tried to be sympathetic.

Alas for little Annie! Jim Edmunds had joined *her* instead of the church and, however sincere may have been his good resolutions that night, he had not the sustaining grace of real religion, which alone can pull a man out of dissolute depths and restore him to invincible manhood.

Before many months his boots were no longer shined, his clothes were shabby, his face had lost its radiance and rumors were afloat that he was frequenting his old haunts. In the end our Annie was dragged with him into an abyss of degradation and poverty. This is no Mary J. Holmes fantasy. It is told exactly as it happened almost fifty years ago as far as I can find language to describe it.



Elder C. P. Hollis, who was aided in his last months by Ministerial Relief and whose widow is at present on that honor roll

With our growing congregation, the little brown frame church in which we worshiped became wholly inadequate. In the enthusiasm of success, the "powers that be" among us put on a building campaign and within a few months we had a commodious new brick church of the long narrow type, finished off with a spire in front—except that since we ran out of funds before the building was finished a temporary covering had to be put on the vestibule, pending the day when a new campaign for money would enable us to build a spire, install a bell, decorate the blank white walls and put in stained glass windows instead of the plain glass through which the noon-day sun shone in distressingly.

With all its drawbacks, however, we were very proud of the new church and happy to know we had ample seating capacity for the hundreds of people who weekly attended our meetings. For this unprecedented interest and success we were truly thankful, because we sincerely believed it to be an evidence that Providence smiled on our fearless advocacy of The Truth.

Of course, in our enthusiasm for the new church we were like the little boy who wanted to sleep in his new "first boots." We couldn't bear to be away from the building much longer than merely to sleep and eat. Hence, our first move was a "protracted meeting" of two or three weeks. The word "revival" we shied from as savoring too much of the mourner's bench and shouting, exhorting and inordinate "a-mening"; all of which we conceived to be

(Continued on page 54.)

Forward March

A Glimpse of Modern Missions

By EVA RAW BAIRD

CHORUS—(*sung antiphonally from the opposite sides of the platform*): "Hail to the brightness of Zion's glad morning."

READER—(*entering archway and advancing slowly to center of stage, reading as he moves*): "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

OLD TIME MISSIONARY—(*entering from right*): We have been to the ends of the earth preaching. For a hundred years we have feared neither tropic sands nor mountain barriers. We have faced dangers innumerable. By midnight oil we have traced out the languages of darkest Africa and the islands of the sea. We have stood at the farthest outposts proclaiming the gospel of Jesus to races we have called heathen. We have translated the Bible into a myriad tongues. We have counted our converts by tens and by twos. We have seen of the travail of our souls and have been satisfied. Now we pass the torch. Where are those who would keep it burning?

(*Trained nurse, agriculturist and evangelist enter from the left, facing the old time missionary.*)

READER—(*standing in center*): "A sower went forth to sow; and as he sowed, some seeds fell by the wayside, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth; and when the sun was risen they were scorched; and because they had no root, they withered away. And others fell upon the thorns, and the thorns grew up and choked them; and others fell upon the good ground, and yielded fruit, some a hundred-fold, some sixty, some thirty. He that hath ears, let him hear."

AGRICULTURIST—(*addressing O. T. M.*): How did you give this lesson to your people?

O. T. M.—(*rather bewildered at first*): How? How? This lesson? Why like any other. I told the parable of Jesus and gave the interpretation thereof, and besought them that their hearts might be good ground.

AGRICULTURIST: And were they?

O. T. M.—(*shaking his head*): A few, a few. Like brands snatched from the burning were the few we saved. But much of the soil was stony or full of thorns. In later times we had this very lesson on a picture sheet. I have given out a thousand at a time in some village market, and seen the country folk starting home toward the setting sun using the sheets to shield their eyes. I pray that they pondered the lesson of our Lord.

AGRICULTURIST: But do you not know?

O. T. M.: How should I know except by faith? Most of them I never saw again. In the New Jerusalem it may be that I shall find those whose hearts were good ground.

AGRICULTURIST: Maybe, maybe. But what do you think of this method of presentation? I go into a country district and settle down on a little tract of land. I plant cotton, not inferior native cotton, but the best cotton I can get in our own southern states. I use the best methods of cultivation and say

little about it. But when my cotton crop is ripe, the neighbors are taking notice. They stop and talk with me about it. And while we discuss soil and cotton seed, I try to cultivate the spirit of neighborliness which Jesus counted essential. Maybe they ask me for some seed. The second year I offer it to them, and by the third year we have improved the grade of cotton in the district, and crops are bringing in better financial returns. The bread line isn't as close as it used to be.

Meanwhile I have gathered the farmer's children into a half-day school. And while they've learned a few of the principles of agriculture, they've heard the teachings of Jesus. And presently it is a natural thing for the parents as well as the children to be tracing the relation between religion and life. And the seed we are sowing is falling on some good ground. We're raising Christians as well as cotton in our district.

O. T. M.—(*dazedly*): A sower went forth to sow—A sower went forth to sow—

CHORUS—(*from left side of stage*):

"Sowing the seed by the daylight fair,
Sowing the seed by the noontide glare,
Sowing the seed by the fading light,
Sowing the seed in the solemn night,
Oh, what will the harvest be?
Oh, what will the harvest be?"

READER: "And behold the power of the Lord was with him to heal. And when even was come, they brought unto him many possessed with devils; and he cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases. . . . And he

called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of sickness. . . . And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another? In that hour he cured many of diseases and plagues, and evil spirits; and on many that were blind he bestowed sight. And he answered and said unto them, Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, the poor have good tidings preached unto them. And blessed is he, whosoever shall find no occasion of stumbling in me."

NURSE—(*addressing O. T. M.*): Think not, respected sir, that we are here to deride you. We honor your consecration and your zeal. We build upon your foundation. Tell us how you of your generation have answered the call of the pain of the world?

OLD TIME MISSIONARY—(*slowly and sadly*): The pain of the world? There is no answer that is adequate. I have seen the endless procession of the lame, the halt and the blind. The medical missionary has toiled early and late, seeing his hundred cases a day. They come unendingly, the rich and poor alike. And when the missionary doctor and his assistants have done their best, there seem to be as many waiting as when they be-

CAST OF CHARACTERS

Reader. Either a man or a woman of impressive presence, who reads from the Bible as indicated. The pastor of the church may fit here.

Old Time Missionary. An old man dressed in clerical clothes, very precise and old-fashioned, with broad brimmed felt hat. He may carry Bible and hymn book. His voice should have some of the quavers of age. His piety must be constantly in evidence. Care must be taken not to allow this character to appear ridiculous. He is simply old and inadequate for present needs.

Agriculturist. A young man dressed in work-a-day clothes, possibly khaki or neat new overalls, with a seed bag thrown over his shoulder. If desired and the right type of person is available this character might be an oriental.

Nurse. A young woman dressed in nurse's uniform. Businesslike and efficient.

Evangelist. An earnest young man in ordinary clothing.

Setting. Open stage with arching entrance at the rear. Double chorus; singers in row on either side of the stage.

gan. The situation is not touched. Would that the apostolic gift of healing were ours today!

NURSE: Perhaps we should not know so much of our bodies and their care if it were. Prevention and education are the work of medical missions today. We are holding baby clinics, and public health campaigns. We know now that the West can never pour in men and money to heal the sick of the Orient. So we are training a native Christian medical profession. The pioneer hospital was an entering wedge, but this is not an age of wedges. We recognize physical need as the call to service which the church must answer in America and all the world. Christianity recognizes no situation as hopeless. We must heal the pain of the world.

CHORUS—(*From the right side of the stage*):

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

READER: "And the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. The government shall be upon his shoulder. And his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."

EVANGELIST: When shall these things be? Old Timer tell us, does the day draw near? By the signs of your ministry, do you see the time approaching?

O. T. M.—(*Sung quaveringly or half said, half sung*):

"There's a land that is fairer than day
And by faith we can see it afar."

When the veil is lifted we shall see the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

EVANGELIST: It comes, the new day! Even now new light is breaking from God's word. While we proclaim the gospel of the Son of God in every clime, the consummation awaits the understanding of Christ's spirit in all Christendom. The missionary's message of the Prince of Peace is nullified by the clash of arms. Our Father who is in Heaven demands the brotherly spirit in industrial life and international relations. But it comes! See the lighted torches of awakened Christian consciences in America. No more shall we be content that the missionary shall preach one thing and America practice another. The doctrine that might makes right is going. Greed grows less and charity more, but best of all is justice coming into its own. The end is not yet. The proof of our religion for which the world waits is a demonstration of Christianity.

DOUBLE CHORUS—(*with characters joining in the singing*):
"We've a Story to Tell to the Nations."

READER: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

FULL CHORUS: "Oh, Zion Haste, Thy Mission High Fulfilling."



THE most loved by the Tibetans of their objects of worship is this one which they claim was born out of a lotus as a youth of sixteen. The image has eleven faces, but "in order that it may serve all creatures," a thousand hands and eyes. There are four pairs of large arms, two wings of arms somewhat smaller and a series of circles of tiny arms and hands. In the palm of each hand is to be seen an eye. While Dr. E. I. Osgood was in the Batang Valley in the spring of 1926, one of the artist lamas there molded the idol from which this picture was taken. The day this photograph was made the lamas were "putting the spirit into the image."

They Gave While and As They Lived

JANUARY 5 and 10 our fellowship suffered the loss of two generous and devoted partners in the world-wide task, Mrs. Mollie Fant Pearce of Covington, Kentucky, and Miss Cynthia Allen of Cleveland, Ohio.

Mrs. Pearce had specialized in annuity contributions to the Christian Woman's Board of Missions, the total investments reaching the splendid figure of \$66,060. She had the double satisfaction of receiving unfailing and regular income on these investments, most of which continues to her aged and almost blind sister with whom she lived with most tender and devoted affection, and the certain assurance that after they were past this need the funds would go fully into the service of the kingdom. Regarding this satisfaction she wrote in 1924: "I have never regretted my decision to make the gifts and I have been entirely satisfied with what has been done about them. I do not desire any special commendation, perhaps it should be censure for not coming up to my opportunities. But I do not hesitate to say the Good Father has ordered my life and that I have tried to follow the path marked out, and now I am richer than ever before in the clear realization that the Good Father gives a bit of himself to every child."

Miss Allen belonged to a family that for many years has borne a prominent part in all the work of the Disciples of Christ. She was the daughter of Levi and Phoebe Allen. Albert was an older bachelor brother who made his home with Miss Cynthia, as she did later with her brother Miner J. and his family in Akron, Ohio, until after Mr. Allen's death and their removal to Cleveland. Mrs. Frances (Miner J.) Allen provided for the building of the Gastambide Church in Manila, the Harda High School in India and the equipment of the Allen-Stone Building in Asuncion.

Albert Allen was associated with President W. K. Pendleton in Bethany College as a trustee and for some years as financial secretary of that institution and was held in grateful affection, not only by members of his own family but by all our people in that region. He left the major portion of his estate to Miss Cynthia and her benefactions have been what she felt he would have made had he lived.

Miss Allen gave so largely and so generously that it is not possible to tabulate all of her contributions, which must have totaled \$250,000 or more. From year to year she gave to the Foreign Christian Missionary Society and then to the United Society cash contributions which finally amounted to over \$51,000. To the work in Asuncion, Paraguay, inaugurated by the Christian Woman's Board of Missions and continued by the United Society, she gave \$50,000 for the erection of the Allen-Stone Memorial School Building, which will be completed this year, linking the family name with that of a niece. The name of her brother Albert she perpetuated in the splendidly located and well appointed Albert Allen Memorial Students' Dormitory on Taft Avenue, Manila, in the Philippine Islands. Her contribution through the Men and Millions Movement was \$70,000. Finally she left the United Christian Missionary Society \$50,000 in her will.

She gave herself with her money and took the keenest personal interest in the missionaries and particularly in Miss Rose T. Armbruster of Japan, who had been the living link of herself and her sister-in-law, Mrs. Frances Allen, for many years.

All the while she was a loyal supporter of the local church and of every other good cause and found radiant joy in doing good with the means which had been entrusted to her.



Albert Allen Memorial Dormitory, Manila, Philippine Islands



Annual Convention of Churches

Missionaries, pastors, evangelists, Bible women, teachers and other representatives of churches meet for their annual convention to report on their work, to elect officers, and to consider all questions relating to the work. Between conventions a conference is held every month. The convention is held every year.



Christ in Japan, September, 1925

...gled at the Margaret K. Long Girls' School in Tokyo to hear reports from all units and
 ...five Japanese and five missionaries meets quarterly and its executive committee of five,
 ...body and not a mass meeting.

Milwaukee Goes Back to Fundamentals

And wonders what would happen if we should really follow Christ

By ROY G. ROSS

IT MUST have been an inspiring sight indeed to see the loyal Jewish families of ancient days wending their way o'er hill and through valley, from wilderness and fertile plains toward Jerusalem where they joined in a religious experience which profoundly affected their lives, rejoicing in the opportunity for fellowship, renewal of mind and philosophical speculation.

One has no adequate way of judging the age of these pilgrims but we usually visualize them as bearded patriarchs who out of long experience pronounced their theological, philosophical and sociological convictions in the cryptic ideograms of biblical style. Closer study would probably reveal that many, like Saul of the latter day conclaves, were young men, just faring forth on an active career. The central figures, however, in that procession were undoubtedly for the most part mature adults. Be that as it may, the fact remains that humanity usually takes for granted that religious fervor is more natural to older people and that young people are not inherently so constituted as to be naturally religious.

To such as do, it would have been not only an inspiring sight but an overwhelming revelation to have seen three thousand young people come hundreds and thousands of miles to Milwaukee to attend the great student convention recently held there under the auspices of the Y. W. C. A. and Y. M. C. A.

Pages might be written setting forth the technique of "set-up," the program and findings of the convention. Educators and young people's leaders could spend much time profitably discussing pro and con the merits of various lines of procedure and policy. Into this discussion might come the question of the advisability of using all adult speakers at a youth convention; the value of the random discussion method and the possible use of young people as discussion group leaders; the desirability of adult participation in convention floor discussion and group discussion and in the shaping of the findings of a presumably young people's convention. And all of the questions would ultimately have to be determined in the light of agreed aims and objectives.

Suffice it to say that the convention brought together one of the finest student groups ever assembled in America. This group represented almost every college and university of the country. It represented fifty-one nations, there being 150 foreign students in the group. It was a cross section of the students of the world who are interested in or observant of Christian religion. The statement has been

made that this was a cross section of American student life, in toto, but the reasonableness of this statement is to be questioned. There were undoubtedly many students present who were not professed Christians. There were probably some who came out of curiosity merely to observe. But on the whole the group represented that part of our student groups who are either leaders in religious activities, students of religion, or seekers after those things which would enrich their lives and convinced that, or wondering if, religion held something which they needed. These classifications do of course include a large majority but not nearly all of the American students of today.

ANYONE doubtful of the serious-mindedness or earnestness of the present student generation should ponder the fact of such a tremendous gathering, so representative and cosmopolitan in constituency, gathered together for such a purpose at a season of the year given over largely to jollification. Anyone prone to judge youth by a few erratic utterances of individuals "played up" by undiscerning reporters, should have seen the consecrated earnestness manifested through diligent attendance on all sessions and through heart-searching discussions both morning and afternoon.

The theme of the convention, "The Resources of Jesus for Life Today," also had a unique significance. It was developed in four cycles, given consecutive consideration as follows: First, "Can God Be Accessible and How?"; second, "A God Who Is Father of All Mankind"; third, "The Divine Possibilities of Human Life"; fourth, "The Meaning of the Cross."

Many young people's conferences and conventions have been held during the past few years. These gatherings have been for the avowed purpose of solving practical problems. Some have wrestled with the greater social, political and industrial issues of present day life. Others have touched on problems of personal conduct and adjustment. Still others have considered problems relative to the workings of institutional Christianity, such as was recently done by our own young people at Memphis. These conventions have all been worth while principally because of the fellowship and the stimulation to serious and constructive thinking.

In all recent conventions, however, there has been borne in on the thinking of the groups involved a definite conviction of their impotency to solve the vital current issues with the spiritual resources already at hand. Out of this ever-increasing convic-

tion came the theme of the Milwaukee Convention, which was an attempt to get back to fundamentals—to the motive power and dynamic necessary to an adequate solution of any sizable problem. To the convention came students from many groups, all of whom shared a feeling of responsibility for the solution of world problems, but in addition had problems unique to their own locality and circumstance. These students came to consider a theme, convictions on which would not necessarily lead to one method of procedure but would give new dynamic wherever applied in the solution of all types and kinds of problems represented.

Does not this suggest a relationship which may well obtain in the future between the ventures and projects of youth through communion organizations and those undertaken on a larger scale through interdenominational or undenominational agencies? What better than that the students of the Disciples of Christ should attend in large numbers such gatherings where great questions fundamental to any Christian can be faced up to with all of their implications? What better than that these same young people should return to great conferences of our own communion bringing the power of such a gripping experience plus the vision of a cosmopolitan, and attack

anew problems both immediate and vital, religious or secular, individual or social, local or national, interracial or international in scope, which may be under consideration?

As one reviews the renewed interest in religion, characteristic of youth of today, the earnestness of purpose accompanying that interest, the daring with which issues long since labeled "non-soluble" are attacked, the fearlessness with which all theories and "alleged truth" are weighed and evaluated, the directness, precision and dispatch with which conclusions are acted upon, he cannot help but feel that something will ultimately transpire worthy of consideration by the most discriminating historian.

What would happen if three thousand young people should truly undertake to follow Christ? What would happen if they set about to lead the student group of America into touch with God-given resources? What would happen if the American student should dare to take Christianity into all the relationships and activities into which he entered as he went out from his educational institution into active professional life? Only the future can tell and there is a mighty conviction, a reasonable chance, and an oft-uttered prophecy that it may!

After Their Kind

JOHN LESLIE FINNELL, for six years minister of the First Christian Church, Paris, Texas, is coming to the United Christian Missionary Society as associate secretary in the department of church erection. The place has been seeking the man ever since the death of George W. Muckley last year left John H. Booth alone in the administration of the \$2,500,000 loan fund. The work is doubly important since twice as much money is needed to assist the churches in the greatest building era ever known. Extra care must be exercised to place every dollar where it will do the most good and to keep the return of the loans speeded up to the utmost limit that other waiting and strategic churches may have the necessary help. Vigor and sanity, sympathy and impartiality are essential in this task.

The type of service required in the church erection department is clearly indicated by the character of the three men who have served as secretaries and the two who have

acted as treasurers since the fund was established thirty-eight years ago. F. M. Rains was the first secretary, and the Disciples of Christ never produced a more superb combination of sound judgment and tireless energy, warm brotherliness and deep consecration.

G. W. Muckley has gone from us so recently that the glow of his contagious enthusiasm is still in our councils. He was missionary, banker, promoter and evangelist all in one. His uncanny accuracy in appraising men was manifest every year in his choice of a speaker to represent church erection in the International Convention, and preeminently in the selection of his associates: T. R. Bryan and M. H. Gray as treasurers, A. F. Wickes as architect and John H. Booth as secretary. How different men can be and still conform to a definite type! The casual observer would never have classed Rains, Muckley and Booth together, but the last, in sixteen years of service, has proved him-



"Finnell looks different from all the rest"

self fitted by nature and by grace for the work in which the other two excelled.

Finnell looks different from all the rest but has demonstrated that he possesses all the qualities required to carry the load which the others have borne with distinguished success.

At the time of his birth a protracted meeting was in progress in the church at Aullville, Lafayette County, Missouri, where his parents belonged. The evangelist confidently announced that a new missionary had arrived. The babe's mother had prayed that she might have a son and that he might become a minister. When he was four weeks old she laid him in the pew where she could watch him and resumed the teaching of her class in Sunday school. That's thirty-seven years ago, and he hasn't missed twenty Sundays since.

He preached his first sermon at the Grandview Mission, Kansas City, Kansas, when he was twenty years old, the family having moved to Kansas City, Missouri, when he was sixteen, and united with the Jackson Avenue Church while Frank L. Bowen was its minister. D. Y. Donaldson, now state secretary of Oklahoma and then pastor of Central Church, Kansas City, helped Bowen and Mrs. Finnell to make a preacher of the boy. Transylvania and the College

of the Bible, I. J. Spencer and the rest of the Lexington galaxy completed the work.

It is said that when O. A. Burgess entered Bethany College he remarked that he had \$4.50 and was going through if it took every cent of it! Finnell was better off; he had \$16.40 and the same determination. Transylvania gave him his A.B. in 1916 and the College of the Bible his B.D. in 1918.

The first two years in college he assisted the sainted I. J. Spencer in the Central Church, Lexington. The remaining six years of his residence in Kentucky he preached for the Mill Creek Church in Mason County. Under his ministry the congregation increased its annual budget from \$500 to \$4,000. There and in evangelistic meetings elsewhere he added 1,000 members, 600 of them by confession and baptism, and all while still in school!

For three years after his graduation he served his Alma Mater as chancellor and then accepted the call to Paris. In and about the city he has preached four or five times a Sunday. The church debt of \$25,000 has disappeared, a \$17,000 parsonage has arisen (How will he live in a St. Louis flat?), the membership has grown fifty per cent and a new church of 77 members has sprung up in the county. Isn't he qualified to carry on the church erection tradition?

Foreign Missions in Battle Array

"With the good wishes of Nicholas Vachel Lindsay to A. McLean, January 16, 1917, Springfield, Illinois

Reprinted from "A Handy Guide for Beggars," presented by the poet's mother to A. McLean

AN endless line of splendor,
These troops with heaven for home,
With creeds they go from Scotland,
With incense go from Rome.
These, in the name of Jesus,
Against the dark gods stand,
They gird the earth with valor,
They heed their King's command.

Onward the line advances,
Shaking the hills with power,
Slaying the hidden demons,
The lions that devour.
No bloodshed in the wrestling,—
But souls new-born arise—
The nations growing kinder,
The child-hearts growing wise.

What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kali's Altar go?
This is our faith tremendous,—
Our wild hope, who shall scorn,—
That in the name of Jesus
The world shall be reborn!

VACHEL LINDSAY

Forging Ahead in New Orleans

By CHARLES C. THOMPSON



Charles C. Thompson

ALTHOUGH the First Christian Church in New Orleans was organized in 1845, and continued through the years with varying fortune, the real start was made in 1904. At that time just twenty-three members, only five men among them, decided to begin the adventure anew. John A. Stevens, state evangelist, was called for a revival meeting and with the aid of the Board of Church Extension, a building was secured. In December of that year the first minister, M. R. Ely, was installed.

In 1908 the national convention was successfully entertained and helped greatly to put the Disciples of Christ on the church map of New Orleans.

In 1915 the present beautiful site of the St. Charles Avenue Christian Church

was secured, a tabernacle erected and another revival was held under the leadership of Evangelist John Mingos. Soon after this W. H. Allen became the minister and the Bungalow Church, now used as a Bible school plant, was erected.

When the present minister, Marvin O. Sansbury, took charge, November 15, 1921, he found a membership of 200 with a splendid location and anxious for some great forward move. In 1923, less than two years after his coming, the present beautiful structure was completed and dedicated. Great growth in every way followed, until at the close of a great revival meeting held in April, 1926, by Jesse M. Bader, national superintendent of evangelism, the membership was well beyond the 700 mark. With a rapidly growing membership and a territory of 196 square miles, the possibility and necessity of a second church in the city became increasingly apparent.

The idea of a new church in the city met with the warmest approval on the part of the membership concerned and received the promise of necessary aid from the home department of the United Christian Missionary Society upon the approval of Mr. Bader who had carefully canvassed the matter during his stay here. The writer, formerly state secretary and evangelist of Mississippi, was called to come and begin the work of establishing the new church November 1, 1926.

The first service of the new church was held in the Carrollton Theater in the section of the city in which it had been decided the church should be located. There were eighteen who responded to the first invitation, among them sufficient experienced leadership to completely officer the new congregation. The search for a site, already begun, was continued until December 1, when arrangements were completed for the purchase of three fine lots and the chapel, formerly used by the Canal Street Presbyterian Church as a mission with great success, and which they will continue to use part time, until a fine new structure, made possible largely by the growth of the mission church, can be completed on a nearby Canal Street site. The cost of this property was \$25,000, cash in sixty days. This was financed by a gift of \$5,000 in cash from the St. Charles Avenue Christian Church, by a loan of \$15,000 from B. C. McClellan and by the assuming of an immediate obligation of \$5,000 by the new congregation.

It is easy to be seen that the new church, now known as the Carrollton Avenue Christian Church, has been started under the most favorable auspices. There is first of all the heartfelt interest and assistance of Mr. Sansbury and the St. Charles Avenue group, who have spared no time or effort that could contribute to its success. Then the location secured could hardly be improved upon, and its selection came only after a careful study

New Carrollton Avenue Christian Church, New Orleans, and the congregation of charter members



of the needs of the city by a competent group of business men of the church. Located on Carrollton Avenue, two blocks from Canal Street, it is accessible to two of the city's greatest thoroughfares, and geographically it is in the center of the city, about halfway between the chief business district and the residential sections.

That there is great opportunity for the rapid growth of the congregation is attested not only by the great growth of the older church, which in five years has increased from 200 to over 700 in membership, but also by the additions which have been received at almost every service since the first. A pre-Easter revival was held the last of January. On the closing day of the meeting, Jesse M. Bader assisted in completing the organization with sixty-one charter members and permanent officers were installed. The church hopes to secure 150 charter members by Easter and it seems now that it may realize this goal.

If this new venture proves successful, New Orleans Disciples have a vision of a third and possibly a fourth church, and a Bible College in connection with the great Tulane University, located almost at the doors of the St. Charles Avenue Church.

New Orleans is approaching the half-million mark in population and is enjoying a period of great expansion. It is felt that our effort here, though started late, has begun before our opportunity had passed and that there is a wonderful field for the expansion of our influence and usefulness. However, there is no time to lose and expansion must be rapid and sure if the Disciples of Christ are to make full use of their opportunity.

The brotherhood will doubtless be interested and grateful to learn of the progress being made by the message of simple Christianity in this great metropolis of the New South.

Evangelism in the University Hospital, Nanking

By MRS. C. H. HAMILTON

THERE has always been evangelistic work done regularly in the university hospital but not until this past year has it been organized in so systematic and effective a way. The spirit of evangelism now pervades the entire hospital, touching all who are in anyway connected with it, from the doctors and nurses, down through the patients and students and servants. Any day, or any hour of the day, you may step into a ward and see the patients reading the Bible or their tracts, discussing with each other different ideas that come to them or trying to memorize passages that appeal to them.

Every day begins with direct personal evangelistic work by the nurses. From seven to seven-thirty they preach in the wards to all the patients. From seven-thirty to eight each nurse takes a small group of three or four patients and teaches them the meaning of the truths of the gospel from the little tracts which they give to them, helping them to memorize parts and to sing gospel songs. This is followed by a chapel service in the dispensary for everybody on the staff and for all the patients who are able to attend. From nine until twelve every morning during the dispensary hours, there is preaching and teaching in the dispensary, for the men by Pastor Dju and his assistant, Chen Yu Ching, for the women by Mrs. Fai. These evangelists continue their teaching and preaching in the afternoon for the patients in the wards between two and four o'clock.

This is the regular everyday practice in the hospital and in addition to this there are other special services all through the week. On Wednesday evening is the regular prayer meeting in the dispensary

for all the staff. On Thursday afternoon Mrs. Fai has a Bible class for all the women in the vicinity of the hospital. On Thursday evening, Miss Warner teaches a Bible class for the nurses and students. On Sunday morning there is regular preaching services in all the wards from nine to eleven; In the afternoon a Sunday school for the children off the streets, and in the evening Christian Endeavor for the nurses and all the students.

The results of this continued evangelism are deep and far-reaching. A patient may have no interest in Christianity—may never have heard of it when he first

comes to the hospital, but after he has been treated and the love of Christ demonstrated to him through the service and ministering attentions of the doctors and nurses, he is ready to listen to their teaching. When you consider that in addition to the gratitude a patient naturally feels for those who have sympathized with him in his distress and assisted in the healing of his body, there are long hours during the day when only the mind can be active and any mental stimulation or any new idea will be most gratefully received, the gospel is like the seed sown in good ground. They listen with gratitude to their benefactor, and his words of truth are food for the hungry mind. Those who can read are given tracts, those who cannot are taught to read when it is possible. When it is not, they are taught to memorize. Daily contact and teaching such as this has sure results. During the past year, of all the hundreds of patients who entered the hospital all but eighty-seven were non-Christian. Of the non-Christian patients, those who have become inquirers through having the gospel preached to them here in the hospital number four hundred and fifty-six. These inquirers are not permitted to fall away after being discharged from the hospital. When a patient enters the hospital a record is made of his name and residence and attitude toward Christianity. If he is interested and lives near, the assistant evangelist, Chen Yu Ching, visits him and keeps in touch with him until he has become a Christian. If he lives at a distance he is reported to the Christian congregation nearest to his home and he is not dropped from the hospital list until he is received into the fold of the church. In addition to the inquirers, there were twenty-two who received baptism during the year—this in the hospital itself—six students, nine patients, three *amahs*, four coolies.



—W. R. Warren

Wounded Soldiers at University Hospital, Nanking, where they receive healing of body and soul

Christmas at Home and Abroad

Harda Holidays

By Dr. George E. Miller

CHRISTMAS has come and gone. It came with a whirl and went out in a maelstrom, as Christmases have the habit of doing on the mission field. The schools approached the season with sports and mid-term examinations. The girls' school put on a program, including a playette. The hospital got ready for Christmas by increasing the pressure a little so as to distribute pills to all the needy preparatory to a couple of days of freedom.

On Friday, the twenty-fourth, the railway employees, European and Anglo-Indian, had sports for their children in the afternoon, followed by tea and a Christmas tree. The missionary children were admitted into the circle, and all had a happy time. Immediately after the tree we missionaries went over to the high school where our Indian Christian community celebrated with a program and tree.

From the high school we missionaries proceeded to the home of Mr. and Mrs. Bappu, at about 8:30. Mr. Bappu is the head master of our high school, and is a scholarly Indian gentleman. Mrs. Bappu had a little party in for the evening, including three Christian hostel boys, and Dr. and Mrs. Modak. Dr. Modak is in charge of the Government hospital here. He is a polished Indian gentleman, a keen reader of English literature, and saw service in Mesopotamia, having received his captaincy there. Mrs. Bappu had a Christmas tree, and served delightful Indian refreshments. Her elderly father was visiting her at the time, and the evening was closed with a Christmas Noel, and a prayer by her father, one of the finest prayers I have ever heard, in chaste English.

At 8:15 on Christmas morning we had services in our little English chapel for the European and Anglo-Indian community. Mr. Potee, visiting from Nagpur, gave us a most helpful sermon on "The Jar of Precious Ointment." His main thought was that the ointment was a gift of love, an abundant love that gave abundantly, far more than the need demanded. It was also a gift that was diffused all through the room, just as our deeds of love are diffused in our community. And, it was a costly gift, something that required saving and sacrifice in the buying.

At 9:30 Hindi services for the Indian Christians were held in our Hindustani church. It was my lot to deliver the sermon this year. I preached on "The First Christmas Gifts," taking up the gifts of the shepherds, of Simeon and Anna, and of the wise men. I stressed the evangelistic idea of recognizing, adoring and proclaiming Jesus. After the service three young lads and a girl of our Christian community were baptized. Our pastor conducted this service.



The public square, Harda, India

After church Chinswamy, veteran ex-cook, and now a venerable member of the community, asked me if I had room in the car for two fat men who wished to ride with me to the bungalow. I said I had, and the two fat men proved to be Chinswamy himself and a Mohammedan, the brother of a patient whom I recently treated. On reaching the house three other Mohammedans were there, including the *mulla*, or priest, whom I treated last year for epilepsy. He is now well and happy, though why he got well I cannot tell!

On the veranda were placed three trays, one of them an immense one, loaded with fruits, pastries and candy. The men had let Chinswamy into the secret and had asked him to be master of ceremonies, seeing he is familiar with the intricate household ways of the foreigner. Our family was seated in the drawing room, and each of us garlanded with a wreath of flowers. A new handkerchief of many colors, and sprinkled with rose perfume, was given to each of us, and the bottle of perfume presented to me. On the bottle is the legend, "Made in Germany."

Next, the things on the trays were formally presented, and, after each of us had expressed his unworthiness, the donors took their departure.

That night we missionaries had our annual Christmas dinner with the Donald McGavrans. The room was beautifully decorated and illuminated by candles, and the dinner such as to move a stone to hunger. I have forgotten to mention that, at four o'clock that afternoon the Gamboes entertained the missionary children and their parents. Mr. Gamboe made a splendid Santa Claus, and we had a merry gathering around the greenwood tree. The children were dubious about shaking hands with Santa Claus, but accepted his presents with pleasure and voted him a jolly good fellow.

Sunday morning, the twenty-sixth, after a curtailed Sunday school session, we held our annual church election. In the eve-

ning we held communion service, after which came another baptismal service, the wife of one of our Christian young men. She had come from another mission.

Monday night the Gamboes had the missionaries in for the regular Monday night dinner and prayer meeting. We were all tired, but enjoyed the fellowship. Yesterday, Tuesday, the Christians had their annual Christmas dinner. We all ate out-of-doors at the vesper hour.

Thus came and went our Christmas time. Who will say it has not been a busy time? Let us trust it has been a fruitful time. The Prince of Peace has left his peace upon us. May it continue through the days to come.

Harda, India.

Not all Joy in Japan

By Helen L. Richey

This has been an unusual Christmas, unlike any I have ever had. We didn't know from one day to the next whether we were going to celebrate or not. The Emperor was so very ill for more than a week before Christmas that he was not expected to live, so of course everything was quieted down and all meetings of an entertainment nature were called off. For several days before Christmas he seemed much better so we thought we would be able to have some of the programs, but he died early Christmas morning.

We had our Christmas here at the house on Christmas Eve, in Takinogawa. It was fortunate that we did because we could not have had such fun the next morning. Everything was so quiet, we weren't even supposed to sing or whistle, and you can imagine how hard that was to remember at Christmas time of all times. The whole country went into mourning for six days, during which there was not supposed to be any music or rejoicing of any kind. We scarcely smiled for several days for fear we would be doing something we ought not to do. Instead of the regular church service we just had communion service and without any singing even. In

some of the other churches they sang but did not play the organ.

Many of the big stores down town held off putting up their holiday decorations and those who had them up covered them with black. All the flags were put out every day that week with crepe tied to them. The full period of mourning is until the time of the funeral, about fifty days, and many of the men are wearing black bands on their arms for the full time.

School begins next Monday so we will get back into a regular routine again soon.

Making Merry at Yakima Indian Christian Mission

By E. E. Francis

The Indian people came to our dinner in greater numbers than ever before at any gathering. After the dinner of roast chicken and beef we crowded into our chapel where a beautiful tree had been decorated with tinsel and ornaments and electric lights. After a service of song, Herman, our sixteen year old lad, preached the Christmas sermon to his people. He told them what the coming of Christ meant to the world and for them to turn from their sins to him that they might have eternal life.

The young people of Ellensburg, Washington and the Bible school of Payette, Idaho, gave us nuts and popcorn. Mr. Winnier furnished the oranges, as well as the tree, and Roy Truesdale of White Swan provided the candy. We filled 125 bags, which were sufficient for the children present. There were not as many presents as usual but enough for everyone. The Indian people have given Mrs. Francis a beautiful Pendleton shawl and me a fine beaded vest.

White Swan, Washington.

Fair and Pageant at Pendra, India

By Fay E. Livengood

We have all been so much taken up with the various affairs incident to Christmas that we had to manage that we have not yet come to the full realization that Mrs. Harnar is no longer with us. They took her to Calcutta for X-ray treatments but she got steadily worse and passed away on Monday, Dec. 20. A few of the missionaries at Bilaspur were able to go down to Calcutta for the funeral which took place the next day. They all got back to Bilaspur on Wednesday morning and prepared a fine Christmas for the Harnar children just as Mrs. Harnar had requested. The children had been at Bilaspur through it all under the care of Miss Hill so they have not felt their loss as much as one might expect. Some of the ladies have offered to help with the children so Mr. Harnar may stay on and continue his work.

Just before Christmas we had our Fair. The enclosure next to the church had been well prepared for it and all of the men appointed to look after the exhibits were ready. The people began to gather about noon and kept coming till after

four o'clock. A number of merchants came and spread out their wares in the place appointed for them. Over in one corner the man with his crude ferris wheel got busy. In another place groups of shepherds entertained the people with their songs and dancing. About a thousand people thronged the place looking at the exhibits and having a good time generally. We began the sports about three and after that the leading men of the surrounding villages were invited to have tea at the bungalow. For those whose caste rules would not permit the eating of doughnuts, cookies and sandwiches in our home, we had fruit, spices and betel nut. All came who were invited and a lot of others too, so all the refreshments soon disappeared. The final number on the program was the distribution of the prizes. All of those who had entered articles along with all the others who could crowd in, assembled in the church and the prize winners came forward as their names were announced. Our buffalo and her calf and the calf of our cow all drew prizes and we also got second prize on the tomatoes from our garden. The people of our own village also got their full share of the prizes. The manager, who is the highest government official in Pendra state, was present and assisted with the distribution of the prizes. Mr. Menzies did a very good piece of work when he started this annual Fair several years ago.

Last week we had Christmas programs at Bhadaura School, the Sanatorium and at our own church. They were all good but I think the affair at Bhadaura outshone the others. It was held in the school yard in the evening. The place was well decorated and our gasoline lanterns gave good light. There were stages on three sides. In one of them was shown the stable, and there the scenes connected with the birth of Christ were enacted. In front was the home at Nazareth. On the stage at the left songs and recitations were given. Some of our Christian people helped but many of those who took part were non-Christian pupils of the school and the audience was made up mostly of non-Christians from Bhadaura and the surrounding villages. They all seemed very much interested.

On Christmas morning we had our Christmas service and our community Christmas tree in the church. All of the children got presents and everybody got some candy. In the afternoon we had a football match with the team from Gaurela. On Monday Miss Stella Franklin and Miss Harrah of Mungeli and Miss Hill and Miss Minnie Nicholson of Bilaspur came to town to spend a day with us and have Christmas dinner. The Madsens all came in from Kotmi and we had a wonderful time together. Tuesday morning we all drove out to Kotmi and had breakfast with the Madsens. Then some of us stayed on there and showed magic lantern pictures in the evening to a large and appreciative audience of villagers.

Cheer at Flanner House

By H. L. Herod, Superintendent Flanner House

Once a year Flanner House, Indianapolis, Indiana, gives its large family a little Christmas cheer. We have to begin weeks ahead in preparation for this work. Christmas for 1926 was one of the best in the history of the institution. Our usual Christmas program consisting of a dinner, movie show, a Christmas party with a tree and presents for all, was given for the children, while baskets for ninety seven of the neediest families were distributed. Indianapolis was generous this Christmas to its needy and Flanner House was unusually well remembered. Many of our churches without regard to denomination or race sent in liberal supplies. Two hundred dollars was given by various clubs and organizations. We had a club room needing to be furnished. One of our white friends met this need in a beautiful way, furnishing the room completely.

Circle Meet



Executive Committee, 1927 Circle Meet

THE Fourth Annual Circle and Triangle Meet of Kansas was held in Topeka, November 27-28. One hundred and seventy-five young people from over the state attended and declared this meet "the best ever held."

Perhaps this was due to the fact that the theme for the meet was "Others." Not only did they discuss the strengthening of the young people's missionary program in the local church, but special emphasis was placed on the opportunities the young people have for leadership with the junior boys and girls.

As "Others" on the far fields were thought of the circles of the state assumed support of Laura Lynne Major's work in Luchowfu, China, and the Triangles the support of Dr. Jennie Fleming's evangelistic work in India.

Can You Beat It?

FROM the Christian Endeavor society, First Christian Church, Caldwell, Idaho, have gone four missionaries who are now in the service; Mrs. Grace Hendricks, Japan; Miss Mary Campbell, India; Miss Grace Young, Tibet, and Miss Gertrude Shoemaker, Africa. What other Endeavor societies can beat this record? The church has a membership of 200.

Missionary Illustrations of Uniform Sunday School Lessons

Compiled by Mrs. Louise Kelly

March 6: Sharing the Good News

What is the Gospel According to You?

A GIRL in Hong-Kong was a student in a school attended by girls from wealthy influential families. Oh, how extremely difficult it was for those girls to become Christians because of the opposition of parents and the awful conditions in their homes! Twelve girls accepted Jesus Christ as their Savior in a meeting held in that school one Sunday morning; this girl was one of them. She wrote immediately to her father telling him she was a Christian. He was so angry that he would not write to her for weeks. Then he sent her older brother to bring her home. The brother arrived at the school and asked for his sister. As she came into the room, he started in surprise and said: "What has happened to you? I never saw you look this way before." In her face he had seen such joy and peace and light that he knew something had happened.

She told him the simple story of how Jesus had come into her heart and was dwelling there. And the brother hungered. Instead of taking her home he went to town to buy a Bible that he might learn of the Christ who had given his sister a new heart and a new face.—*From Record of Christian Work.*

March 13: Making the World Christian

Stirring news comes from the world field. "Eighteen thousand souls added to

the church in Uganda last year" reports the London Church Missionary Society at its one hundred twenty-seventh anniversary. For every shilling that the society expends in Uganda, the native churches expend ten or more.

I. S. Prokhanoff says in an open letter in *The Christian-Evangelist* that during the past ten years in Russia the gospel has drawn so many souls to Christ that many of the workers write: "We can hardly take into the churches all the people who wish to be admitted."

During his recent visit to the United States Mr. Prokhanoff among other objectives, secured funds for printing at Leningrad, 25,000 Bibles in the Russian language. The publication of Scriptures in the Russian language was discontinued after 1914.

The American Bible Society represents the mighty activities of the "silent missionary" that works night and day, never ceasing—139 copies of the Scriptures an hour for 110 years—still the best seller! Says Dr. Zwemer: "I believe that the most effective way of winning the Moslems is to place the Bible in their hands," General Chang Chih-Kiang of China's Christian Army has recently duplicated his order to the American Bible Society for 4,500 Bibles and 6,000 Testaments, this being his second order in 1926. Regular Bible classes are maintained among his soldiers by his officers.

The world is becoming Christian!

March 20: The Christian's Hope

The Christian's hope is twofold: deliverance from the power of sin; deliverance from the fear of death.

Pastor Shi, whose picture appeared in December, 1926, *WORLD CALL*, furnishes a thrilling illustration of Christ's power to save to the uttermost; he says: "Like so many others of that day I had become an opium addict.

"That morning when I went over to that little temple just back of those magnificent building of the Ginling College for Women, I was born again.

"Dr. Macklin led me down into that pool of water and laid Lao Shi's old sinful man in the grave. He lifted me up and the very heavens opened and the glory of God shone through. I became a new creature. The Spirit of God was no longer three feet above my head. He took possession of my heart."

A minister testifies to the joy of the hope within him:

"I was taken with a rather severe illness. The doctor and friends were very serious as to my case, and it dawned on me that perhaps my 'Call' had come. Worry?—nay, not that, I was filled with joy in the thought of how soon I would see my dear Lord face to face—for many days the joy of it so filled my soul that I laughed to myself every time I thought of it, and that was often. I felt that if anyone could assure me that within a few days I would be safely laid away, it would be the very gladdest piece of news I had ever heard. It was glory begun. Thus does God open the gates, and bid his loved ones look, and enter in."—*Selected.*

Junior Work in Spokane Growing

By W. F. TURNER

WHAT is known as the "All Spokane Mission Band" was organized in Spokane, Washington, in October, 1925, by Miss Nellie Harris. It is made up of the five mission organizations for boys and girls in Kenwood, Pacific Avenue, North Hill, Hillyard and Central Christian churches of this city. It meets once each quarter on Saturday afternoon for the purpose of getting better acquainted and to study together the needs of the field. The meetings have steadily grown in numbers, enthusiasm, and good work for the Master.

The last meeting was held at North Hill Church, Saturday, January 8th, 1927, with over eighty boys and girls present. Once before the attendance was over 100, including adults, but this was a banner attendance for boys and girls. During the meeting, Carl Johnson, pastor at North Hill, gave a fine illustrated sermon and the writer took the children on a journey to our home missionary work with pictures. After this, delicious refreshments were served in the social hall of the



Miss Nellie Harris

church. Each superintendent told of the interesting things they were doing in the various organizations. A banner, consisting of a flag of the flags of many nations, is awarded each quarter to the society having the largest attendance. It went this time to North Hill with over forty present.

Already three of the five societies have taken up special work. Central and Hillyard are supporting an orphan, while Kenwood supports a hospital bed in Tibet. As said above, this work is due to the leadership of Miss Nellie Harris. Miss Harris is a graduate of Spokane University and the College of Missions, and has done work both at the Indian Mission at White Swan, Washington, and the Japanese Institute at Los Angeles. On account of conditions in her home, it became necessary for her to live in Spokane where she teaches in the public schools.

Word comes from the missionary society of Eden Church, St. Louisville, Ohio, that sixty per cent of the members of their society have read more than four books and six *WORLD CALLS*, and that fifty per cent read six books and eleven *WORLD CALLS*. This is a rural district.

Board of Education and Work of Our Colleges

Hill M. Bell dies—Notable discoveries in research work—Eureka to celebrate its seventy-second anniversary—Hiram College to have new building

HUNDREDS of Disciples were shocked to learn of the death of ex-President Hill M. Bell, which occurred in Los Angeles, California, January 8. As is well known, Mr. Bell was president of Drake University for a number of years. It was under his administration that the institution made its phenomenal growth in the way of buildings, departments and reputation as a university. He was one of the best known educators and administrators among Disciples of Christ and was honored by being one of the directors of the Carnegie foundation for the pensioning of teachers. He served as president of the general convention of Disciples of Christ, and was one of the leaders in the organization of the Board of Education of Disciples of Christ. Some seven years ago he was forced to resign the presidency of Drake University because of ill health, and had been residing in Los Angeles up to the time of his death. His passing marks the end of a notable career. He rendered a service to the cause of Christian education for which Disciples everywhere should be profoundly grateful.

It is sometimes assumed that because colleges are small and without great reputation or numbers they are insignificant and unworthy. As a matter of fact, one of the fallacies which underlies present day American thought is the assumption that "bigness" and "greatness" are synonyms. As proof of the fact that they are not, we cite the following:

"Very soon Professor Joseph A. Moss of the department of chemistry in Cotner College will announce to the world a chemical discovery which will upset all the textbooks on chemistry with respect to a certain combination of elements which has just been made. It will also revolutionize present methods in certain great industries. This farmer lad who came to college a few years ago without money, who worked his way through college and who is now teaching in one of these small institutions with an inadequate equipment, has made a discovery which will make his name world famous. Full particulars will be given at the proper time."

As another case in point, Ferris J. Stephens, professor of Old Testament in Culver-Stockton College, has recently produced an article regarding some of the cuneiform manuscripts which has attracted the attention of scholars from all parts of the world. He has received letters of comment and congratulation from every quarter of the globe.

Miss Hope Ridings, head of the English department of Carr-Burdette College, has recently been notified that seven of her poems have been accepted for publication by the leading poetry magazines of the United States.

Two of her poems, "Compensation" and "Song of Youth," have been accepted by the *American Poetry Anthology* and will appear in the February issue. Two others, "Realization" and "The Stay-at-Home Heart," have been accepted by the *Northern Light*, the journal of poetry of the State of Minnesota. The "Star Song" has been published in the 1926 *Year Book* of the Poetry Society of Texas, which is just off the press. "The Spinster Heart" and "To the Child I Was" have been accepted by *The Oracle*, the magazine of poetry of New York City.

Miss Ridings received a bachelor of arts degree from the University of Texas at Austin in the summer of 1925 and a master of arts degree at Columbia University, New York, in the spring of 1926. She is a member of the Poetry Society of Texas, and also a member of the National Poetry Guild of America.

Miss Kenetha Thomas, ex-'25 of Cotner College, won first prize for poetry in the annual state-wide writing contest conducted by the Omaha Women's Press Club, her poem being entitled, "An Aged Woman Walks in Her Garden." Two years ago she won the same prize. Her sister, Miss Dorothy Thomas, ex-'25, won third place in this year's contest.

Miss Lavonia Miller, who has been the secretary of the Indiana School of Religion at Bloomington since its foundation, has resigned to accept a business position. Miss Lois Purvis of Kokomo, who is a student of the university, succeeds her.

Sterling R. Holt, prominent in business and politics in Indianapolis for the past forty years, has given one thousand dollars to the maintenance fund.

Mrs. T. J. Clark, widow of the late T. J. Clark, pastor of the First Christian Church in Bloomington 1894 to 1908 and previously pastor at Vincennes, Indiana, for twenty-one years, presented to the Indiana School of Religion a large and well-selected library.

At their last regular meeting before the Christmas vacation, the Hesperian and Alethian societies of Atlantic Christian College gave a splendid joint program in the college auditorium.

The Education Club has the largest membership that it has ever had. Among its members are several who have had a year or more of teaching experience and who aid the work of the club from the standpoint of experience as well as from observation and theory.

Eureka College celebrated Founders' Day, Sunday, February 6. The address was made by President Harry M. Gage, Coe College, Cedar Rapids, Iowa. This was the seventy-second anniversary since the chartering of the college and the seventy-ninth since its beginning in 1848.

In recent weeks Eureka has celebrated the birthdays of two of its long-time friends. Professor B. J. Radford was eighty-eight and Dr. N. B. Crawford eighty-seven.

The director of the Junior College Crusade in Texas, Stanton Allen, is in Cisco arranging the preliminaries for the opening of a campaign in Eastland County during the month of February. A successful conclusion of this local drive for funds will mean the erection of a new, fireproof dormitory for Randolph College, which is very much needed.

The Texas Junior College Crusade is moving on with success. This effort counts mightily in the ongoing of our junior Christian colleges. We have passed the halfway point in our goal and are now striving toward its completion. It proves that the people of the Christian church are interested in their schools.

Miss Dutch Oliver recently won the gold medal offered by the Underwood Typewriter Company for attaining a net speed of sixty words per minute, perfect copy, for fifteen consecutive minutes. Miss Oliver is taking her commercial training under the instruction of Miss Adeline Bucher, head of the business department of Carr-Burdette College.

The Young People's Cabinet of the Illinois Disciples' Foundation, with its seventeen committees acting as a general clearing house for Disciple activities, has just completed a most successful semester's work at Illinois University.

Some 115 were added to the church roll. More than 150 students are enrolled in the young people's department of the church school. The Life Service Group has a monthly breakfast on Sunday mornings, followed by a program. This semester numerous speakers have brought

worth-while messages. The social committee was responsible for seven fellowship parties.

Dr. Herbert Martin, head of the philosophy department of Drake University, was one of the principal speakers at the annual convention of the California State Teachers Association, southern district, during the month of December.

The mid-winter conference on religious education, under the auspices of the department of religious education of the Bible College of Drake University, was held January 6 and 7 in Des Moines, Iowa. The conference program was planned to aid pastors, directors of religious education and all church leaders. A large and enthusiastic group from all sections of Iowa attended.

The joint cabinets of Drake University Y. W. C. A. and Y. M. C. A. made thirty children from the Des Moines Roadside Settlement happy during the holidays. A Christmas party was presented and elaborate decorations carried out the spirit of the evening, while various entertaining features were arranged for the children.

Edna Sherriff, missionary in Cairo, Egypt, for six years, is at present enrolled in Drake University College of the Bible. She is working for her master's degree in the field of history of religion.

Aylsworth Avenue, in honor of the late Chancellor-Emeritus W. P. Aylsworth, of Cotner College, will be the new name for Hiram Avenue, according to action taken by the Lincoln city council in renaming streets of Bethany annex to Lin-

coln. Dr. Aylsworth lived on this street during his entire residence in Bethany. This street forms the south boundary to the campus. Cotner Boulevard, now a unit of federal state highway No. 38, forms the west boundary of the campus.

Dr. James A. Beattie, of Lincoln, professor of mathematics 1889-97, and vice-chancellor and professor of education, Cotner College, 1904-12, was elected chaplain of the house of representatives for the forty-third regular session of the Nebraska legislature.

Professor J. F. Duncan, for eight years head of the department of education, has resigned, effective September 1, 1927.

Dean A. L. Chapman of Spokane University had a large enrollment of students in his classes during the first semester. The largest class thus far has been in Old Testament.

President Roy K. Roadruck of Spokane University has spent a number of weeks recently in the middle states where, in cooperation with the Department of Endowments of the Board of Education of Disciples of Christ, he has been seeking current maintenance funds for the institution. Encouraging progress thus far in the campaign has been reported.

A simultaneous drive for current support for Spokane University was launched in the northwest area on Sundays, February 6 and 13. The campaign was directed by W. F. Pool, field representative.

Dean Ellis B. Harris of the College of Liberal Arts, Spokane University, be-

came the minister of the University Place Church in September. He is carrying on a very much worth while program which appeals to the students in their religious life.

The second semester of Spokane University opened January 31, 1927, with a further increase in student enrollment. The total for the first semester was 113.

The effort to refurnish the girls' dormitory at Phillips University by the ladies' aids, Sunday school classes and individuals is meeting with a very hearty response and twenty-two names are on the doors of rooms.

The building committee and board of trustees of Hiram College recently authorized the following statement:

"Following a luncheon at Gray Hall, where they were the guests of the college faculty and administrative officers, the board of trustees met, November 27, the seventy-sixth anniversary of the founding of the college, and authorized the building of a new science hall as soon as the work can be got under way. A site was finally approved."

Texas Christian University is greatly indebted to the Lions Club of Fort Worth for the loyal support the members of this organization have given to T. C. U. athletics. The Lions climaxed their work this year by a colorful banquet which they gave to the football men, pep squad and band, December 7, at the Texas Hotel. Over 600 guests assembled at the banquet to show their appreciation of the team.



Ministerial Association, on the steps of Bethany Memorial Church, Bethany College, West Virginia

For fifty-three years, the doors of Texas Christian University, formerly Add-Ran University, have been open to incoming hosts of young men and women eager to secure educational training. It is estimated that approximately 13,000 young people have entered the halls and classrooms of the university since its foundation. One thousand three hundred and eight graduates have gone out from the institution to their work in the world. In recent years the attendance has increased rapidly, as is evidenced by the statement that the enrollment of freshmen alone this year is greater by 141 than the total registration of all classes for 1910-11.

For thirty-five years T. E. Tomlinson has conducted the business of the Smith-Tomlinson Hardware Company at Hillsboro, Texas. Since 1904 his children, two daughters and two sons, have enrolled successively in Texas Christian University, attesting the father's interest in Christian education and his loyalty to his own church college. Since 1906 Mr. Tomlinson has served as a trustee of T. C. U. For seven years, 1910-1917, he presided as chairman over the meetings of the board. At his own request he was relieved of the chairmanship in 1917. One of his daughters is Mrs. Colby D. Hall.

There are 313 enrolled in Transylvania College and the College of the Bible this semester, including 105 freshmen, 87 sophomores, 60 juniors, 48 seniors and 13 graduate and special students. Twenty-three states and one foreign country are represented in the student body. Of the total enrollment 234 are Kentuckians. The religious affiliation of the students is as follows: Disciples of Christ, 211; Baptist, 21; Presbyterian, 19; Methodist, 15; Episcopal 5; Catholic, 4; Congregational, 2; undesignated, 36.

In this connection it is interesting to note that during the history of Transylvania College and the College of the Bible these institutions have made the following contributions to the leadership of the world: To pulpits of Disciples of Christ throughout the world, 4,020; to active leadership in pulpits today, 600; to statesmanship, 245; to outstanding men in leading professions, 1,898; to education, law and other professions, 2,000.

It is worth while to observe that in eighteen states where Disciples of Christ have colleges we have 1,252,591 members as compared with a total membership in North America of 1,501,896. In twenty-one states and the provinces of Canada, and New England, where we have no colleges, we have 249,305 Disciples of Christ.

The United States had fifty-eight delegates representing twenty-one mission boards; Great Britain had sixty-nine representing eighteen boards; Germany had ten representing seven boards; Sweden nine, representing six boards. Ten other nations were represented with smaller numbers of delegates. Our own society was represented by Dr. G. J. P. Barger, H. C. Hobgood and Miss Hattie Mitchell.

In such a conference it was impossible to discuss all the relevant subjects, and selection had to be made. Little was said about areas as yet unoccupied by missions, of which there are many. The duty of the church towards European settlers and Indians in Africa, received scant attention. The problems offered by Islam were inadequately discussed. There was not time for everything. The conference did well to concentrate upon a few topics, such as the task of evangelism; the education of the African people; the African church and its problems; cooperation between the races, and Islam in Africa.

Our missionaries feel that they were greatly helped by the conference, and that the resolutions and conclusions, when promulgated among the missionaries and those engaged in administration of mission work in Africa, will help most materially to advance all phases of missionary activity on the Dark Continent.

An Important Conference

AT Le Zoute, Belgium, in September last, was held what was perhaps the most representative and important conference on Africa ever held. One hundred and seventy-eight delegates and forty-three consultative members from sixty-six missionary societies and organizations, representing fourteen countries, came together for a week's conference on "The Christian Mission in Africa."

The list of delegates is too long to be entered here, but it contains many eminent names. The men and women who know Africa best from missionary, governmental, educational and commercial viewpoints were in attendance. As is right, Africa sent some of her own worthy sons. Among them were N. S. J. Ballanta, who is making a name for himself by his re-

searches in African music; M. T. Clerk, of the Scottish Mission of the Gold Coast; John Dube, founder and principal of Ohlange Institute in Natal; and Z. R. Mahabane, president of the National Congress of South Africa. Foremost among American consultants was Dr. Thomas Jesse Jones, leader of two Phelps-Stokes commissions to Africa. M. Louis Franck, ex-colonial Minister of Belgium, attended, as did Sir Frederick Lugard, preeminent among living Africanists, and leading consultant from Great Britain. Joseph Clark, who is the only living white man who saw Stanley in the Congo, and whose daughter was the first white child born in Congo, and who has served as a missionary continuously for almost half a century, was present.

Rendering a Very Necessary Service

The drug work has averaged over four hours a day this month due in a large degree to the prevalence of malaria among the foreigners. I have assisted in two operations, filled six prescriptions, made seven drug sales, made up about twenty stock preparations, several thousand pills, filled several thousand quinine capsules and spent two whole days working upon a stain to be used in malaria microscopic slides.

I find the work very interesting and do not know of any work I would enjoy better. While I might feel that because I am not actively preaching the gospel by word of mouth my work is in vain, I do feel that it is telling in practical service the same gospel story.

R. A. PETERSON.

Batang, West China.



Conference on the Christian Mission in Africa, Le Zoute, Belgium, September 14-21, 1926

Glimpses of the Religious World

A UNIQUE life insurance policy—the first of its kind in the United States—will make possible the construction of the John Davey Memorial Church of Christ (Disciples of Christ) at Kent, Ohio. The policy has been taken out by Congressman Martin L. Davey of Ohio in honor of his late father, John Davey, the founder of tree surgery. It is said to be a five year endowment policy for \$50,000, payable by assignment, to a trust company which will administer the funds for the church. By the time of its maturity the church is to raise an equal amount, making available a total of \$100,000.

Indicative of the general interest in religion prevalent over the country is the report of the committee on students' program of Barnard College, New York, showing that fifty per cent of the freshmen have elected to study religion during the coming semester. Only sixteen per cent of the entering students studied religion last year.

Along with religion, art is receiving greater attention, also. The attendance for the year 1926 at the Metropolitan Museum of Art in New York City was the largest in its history, and the number of members who supported the museum was larger than ever.

Chicago has a Y. M. C. A. boys' club which is a miniature League of Nations, containing not one American member.

Among the members are a Russian, Hungarian, a German, Ukranian, Lithuanian, Austrian, Italian, Czech, Chinese, two Poles, and one Irish and one Scotch boy. According to Dezso Rozsa, the youthful Hungarian president, the boys are interested in "world brotherhood"—the creation of "friendly relations between all nationalities."

Evidence of a genuine desire to comply with the spirit of the prohibition law is seen in the act of the Boston Customs authorities in excluding foreign publications including liquor advertisements. Even the elaborate Christmas number of *Femina*, conservative French magazine was barred because of a one-inch advertisement of liquor. This was the only such advertisement in 150 pages.

A significant amalgamation of missionary interests, described by President Coolidge as "one of the satisfying evidences of the brotherhood of mankind" was the merging of four foreign missionary boards of the Congregational church in Boston in January. The boards uniting are the Woman's Board of Missions, the Woman's Board of Missions of the Interior, the Woman's Board of Missions for the Pacific and the American Board of Commissions for Foreign Missions. The last named board is the

oldest foreign missionary society in America. The merger will give the new organization direction in eighteen foreign lands.

A small booklet, *The Fellowship of Prayer for the Lenten Season*, March 2 to April 17, is being issued by the Federal Council for the use of churches. The material includes a Bible reading, a text, a meditation and a prayer for each day. Any pastor who will send his name and address to the Council, 105 East 22nd Street, New York, will receive free a copy of the booklet.

We and They

Father, Mother and Me
Sister and Auntie say
All the people like us are We,
And every one else is They.
And They live over the sea,
While We live over the way,
But—would you believe it?—They
look upon We
As only a sort of They!

We eat pork and beef
With cow-horn-handled knives.
They who gobble Their rice off a leaf,
Are horrified out of Their lives;
And They who live up a tree,
And feast on grubs and clay,
(Isn't it scandalous?) look upon We
As a simply disgusting They!

We eat kitcheny food,
We have doors that latch.
They drink milk or blood
Under an open thatch.
We have Doctors to fee.
They have Wizards to pay.
And (impudent heathen!) They look
upon We
As a quite impossible They!

All good people agree,
And all good people say,
All nice people, like Us, are We
And every one else is They:
But if you cross over the sea,
Instead of over the way,
You may end by (think of it) looking
on We
As only a sort of They!

—Rudyard Kipling in
Debts and Credits.

Property and endowment holdings of the Young Men's Christian Association total more than a quarter of a billion dollars—\$225,210,910 to be exact—according to a review of 1926 made public by the National Council. Of the grand total, \$184,033,300 is in the United States. Thirty-seven new buildings and additions to old ones were completed and dedicated in the United States and Pacific islands during 1926 and forty-one others are now under construction.

It is reported that the United Church of Canada recently sent out its first mis-

sionaries, forty in all. They went to China, Japan, India, Korea and Africa.

December 19 was made a special day of prayer throughout all India. The object was to try to bring about better relations between the races. The day was sponsored by the National Christian Council and Mr. Gandhi. At Salem, in southern India, more than 1000 people—Hindus, Mohammedans and Christians—met in the open air in the center of the city. A Mohammedan offered a prayer in Arabic, a Brahmin chanted a prayer and a member of the London Missionary Society addressed the meeting and offered a prayer in Tamil, the audience all standing and giving reverent attention.

A lesson to jaded city nerves comes from the little town of Portageville, Missouri, where lives Mrs. Albert Ball. Mrs. Ball was the honored guest at the recent Farmers' Week at Columbia for her qualities as a homemaker and as a force for community advancement.

She is 31 years old, is the mother of eight children, does all her own housework, plants and directs the cultivation of a large vegetable garden and in between has found time to piece seventeen patchwork quilts of intricate design. But all this has not been enough to keep this young mother fully engaged. Commenting on her work, the *St. Louis Globe-Democrat* remarks editorially:

"She looked abroad in her community and found dozens of children of less populous families who could be materially benefited by rural club work, and, with her youngest of eight children in her arms, set about employing her surplus energies in that direction. She became the local leader in 4-H Club work, designed to teach better farm and home and health practices to boys and girls who may not have prospective opportunity to attend a college or university. This work, under the sponsorship of the University of Missouri, is functioning in eighty-seven counties of Missouri, to the great betterment of thousands of rural children.

"The spirit of Mrs. Ball is the spirit of the pioneer. She had her first experience as a passenger on a railway train in reaching the Farmers' Week sessions, and her visit was anticipated and made much of by rural subject workers."

At the close of the first semester of school work in February, two pupils, who a few years ago landed in America as immigrants, entirely ignorant of the English language, were made valedictorians of their classes. Dora Martin came from Costa Rica with her mother and entered the New York public schools. Her scholastic average is around 93 per cent. Jasper Elmer, a Yugoslavonian boy, was the valedictorian of his class at Reading, Pennsylvania.

Triangle Palaver

By LUCY KING DE MOSS

PERHAPS you are already planning something Particularly eppy and Progressive in the way of a Program, when the tour reaches the Philippine Islands. It Promises to be one of the most delightful stops of the journey, so far as climate and scenery are concerned, and sure to be

INTERESTING to everybody and inspiring. A great deal that is instructive, regarding the country and illustrative of the Ignorance and Idolatry still prevalent in the islands should be given, as well as the Ideals of the missionaries who are working Intelligently among the tri clubs.

One Way of Doing It

THIS suggestion for the program is based on the theme for the month, "Among Friendly Peoples." Divide your Tri Club into two parts: P'S (Sweet P's, of course!) and I'S (all colors—blue, brown, hazel, gray). The P'S will make a poster of early sixteenth century times—a gallant Spanish galleon in full sail, for instance, with a corner insert of Magellan landing on the Islands four hundred years ago and planting a wooden cross on the shore, as the men knelt for the first Christian mass in the new country, awed and curious natives looking on. Someone will tell the story of Magellan and of the friendly little brown people of the Islands, who tried in their queer ways to make the voyagers welcome; of the name that was given the group, for King Philip, of Spain; of the later coming of the Spanish with their desire for wealth and power, conquering the native people and ruling royally but not always wisely. Thus, the story will say, began the mingling of Spanish and Malay blood, forming the Filipinos, as we now know them. Back in the forests many of the primitive people are still living, who have never come in contact with the great world of business and art and pleasure and who still indulge in the oldest form of pagan superstition, which to them is religion. The Sweet P'S with their poster will make clear, in other words, the origin and native characteristics of the people living in the Philippine Islands, especially in Luzon the largest of them, where our missionaries are working, and give proof

of the friendliness of their people from the very beginning.

What the I'S Saw!

The I'S will make some discoveries in regard to the primitive religions of the Islanders and their superstitions, rites and ceremonies and the influence of the early Spanish priests upon the people—for there were good priests and bad priests among the explorers and adventurers that came to the Islands, just as there were in all the early expeditions. In their story they will tell of the final freedom of the Islands from the power of Spain by the United States and the entrance of education and Protestant religion with the new order. Their poster will show the progress that has come in civilization and religion. A picture of one of the fine government schools might be found and pictures of mission schools and dormitories where the youth of the islands are gaining the knowledge that clears the mind of superstition and fills the heart with the truth that shall make them free indeed. On the poster will be shown one of the Christian hospitals and the story will tell of the marvelous work of our doctors and nurses in healing the dread disease Yaws and many other tropical ailments, thus winning the respect and affection of the people. The poster will show, too, a picture of the Bible College in Manila and the story will continue by telling of the young men who are being trained for the ministry and evangelistic work among their own people. Perhaps there will be a picture of a Sunday school in one of the cities or country districts and the story of how

the young people from the Christian Endeavor societies volunteer to carry on in these schools, as a part of their Christian obligation. It seems that they are not only willing but eager to do this work for Christ.

The Posters

I think these posters should be preserved and presented to the woman's missionary society of the church with a resume of the story material of both P'S and I'S! Say what you will, the Tri Clubs know how to do things in an interesting, cheerful, clear-cut way that many of the older people have forgotten, and it does them good occasionally to refresh their memories and, incidentally, to be shown what the woman's society of a few years hence will be!

Books! Books! Books!

We are almost ready to begin the last lap of the contest. How is your Tri Club keeping up with its reading? One club that I know is piling up points every month. Every member is reading and many of the fathers and mothers and relatives and friends. The call from that club is for more books rather than more readers!

Senior Christian Endeavor Topics

March

6. Stewardship as a Rule of Living. Matt. 25:4-30. *Measuring Rods*, February, 1927, *WORLD CALL*, page 20.
13. How to Conquer Circumstances. Phil. 4:5-7, 10-13. *Shi—The Story-Teller*, December, 1926, *WORLD CALL*, page 30.
20. How Can We Improve Our Minds? Prov. 2:1-9. *When 50,000,000 People Read Together*, February, 1927, *WORLD CALL*, page 7.
27. What Does a Missionary Do? Matt. 10:5-10. *Not Shown in the Statistics*, March, 1927, *WORLD CALL*, page 11.

Intermediate C. E. Topics

March

6. My Part in Helping Someone Else to Know Christ. John 1:40-46. *The Burning Heart*, February, 1927, *WORLD CALL*, page 13.
13. What Are the Marks of a Real Christian? Luke 10:25-28. *What Word of Scripture is More Fundamental to Missions, the Master's "Go" or His "Come?"* February, 1927, *WORLD CALL*, page 27.
20. What Does a Missionary Do? Matt. 10:5-10. *Not Shown in the Statistics*, March, 1927, *WORLD CALL*, page 11.

Program for Triangle Clubs

"I place no value on anything I have or may possess except in its relation to the Kingdom of Jesus Christ."

World Friendship Tour

APRIL

THE LAND OF FRIENDLY PEOPLES

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE:

Song: *What a Friend We Have in Jesus*

Guide Book: John 3:16; John 15:13-14.

Pray: *For the missionaries and native Christians in the Philippines*

Offering

*Visit to a Christian Hospital
Happy Hours with the Boys and Girls
Story of "Anita"—(Book in Reading Contest)*

Developing a Missionary Conscience

By EMMA BECK



Senior Christian Endeavor Society, First Christian Church, Mansfield, Ohio

THE splendid senior Christian Endeavor Society of the First Christian Church, Mansfield, Ohio, observes the last Sunday in the month as missionary Sunday. At that time special envelopes are given out to be used for the missionary offering, and all loose change taken in that evening is used for missionary work. This is the only method we have ever used to raise missionary offerings, the amount received being sufficient to pay our pledge.

Each missionary Sunday a different program is presented. Three Sundays in the year we have a joint program with the other societies in our church.

The society has a moving picture machine donated by one of our church members and occasionally this is used with picture postcards and slides. Now and then people who have traveled abroad give us talks on the countries visited. We have had two of these during the past year, one on India and one on Korea.

A missionary pageant is presented once each year, taking up our entire hour. Articles from the WORLD CALL are contributed by different members. These are

told and not read. We try always to give as interesting a program as possible.

During the past year we have had a wonderful attendance at all of our Sunday evening meetings, due to the fact that we try to have something special and different at each meeting. The booklet entitled *Fifty-Seven Varieties of Christian Endeavor Meetings* has provided us with a number of interesting types of meetings. Advertising our meetings by posters has proved a successful plan.

Every member of our society is given some special work to do, which stimulates interest. The society is not a large one but is alive and active and we all help one another.

Christian Endeavor Around the World

Christian Endeavor was established in China in 1885 and last year the Chinese Christian Endeavor Union celebrated the fortieth anniversary of the entrance of Christian Endeavor into their country. The latest report of the union shows an

increase in the number of societies from 1,200 to 2,500. There are a great many consecrated native leaders, among whom is Mr. Lee who gave up a position on a newspaper staff where he earned \$200 a month to work for Christian Endeavor at \$20 a month. Such examples of faith and sacrifice are evident throughout China.

The Christian Endeavor Society of Sambalpore, India, has a novel way of attracting a congregation for their evangelistic meetings. Before the meetings they walk through the streets in groups singing to the accompaniment of weird musical instruments.

K. L. Morley of Tallinn, former president of the Estonian Christian Endeavor Union, reports the organization of the First Russian Christian Endeavor Society.

Christian Endeavor has a strong hold in India. The Indian Christian Endeavor Union publishes a very interesting and helpful monthly magazine. They hold regular conventions, which are always well attended. The Indian societies are especially interested in evangelistic work, and are a great help to the missionaries.

The only Protestant Christian movement for youth in Spain that has ever held a national convention is Christian Endeavor.

The Finland Christian Endeavor Union is divided into two groups—the Finnish-speaking group and the Swedish-speaking group. These Endeavorers publish their own paper. They own a big tent, seating about two thousand people, which they use for evangelistic meetings. They support several field secretaries. All the teachers and pupils of the Theological Seminary are Endeavorers. This, of course, means a great future for Christian Endeavor in Finland.



Oskaloosa Junior Church, Oskaloosa, Iowa

Woman's Missionary Societies and Circles

Signs of the Times in Japan

On the Fukushima Wave Length

By K. C. Hendricks

THINGS are "looking up" in our work out here in the Japan field. So good a spirit of fresh evangelistic fervor and increasing brotherliness has not prevailed for years, say those who have been long on the field. The October convention of our churches in Japan, held in Tokyo, as usual was a much more heartening one than that of last year, in some ways, especially in the birth of a new determination toward aggressive evangelism, but also in the spontaneous formation by the Japanese themselves of a home missions society to aid weak churches and send out special evangelists where needed. Already we are getting great news from here and there, tidings of unusual ingatherings of souls into our churches. In Fukushima district, for one, the last two months have brought as many decisions for Christ as the previous entire statistical year, and things are only just getting warmed up I fully believe. The Walter Scott Memorial Program at home is to be well matched out here, during 1927; the special committee has been getting the churches prepared through November and December and will be vigorously back of them right along. "Each One Win One" is the watch-



Evangelists who broadcast the most powerful message in the world

We rejoice to flash the news that the work which we have in this fertile field is on the verge of a real forward movement, due to recent arrivals of strong new workers, together with the imminent erection of a fine, modern institutional church plant at the hub of the district, Fukushima City. During the last nine months two sturdy and inspiring leaders have come direct from America to join hands with the faithful few already in the field here, Teizo Kawai, after seventeen years spent mostly among the Japanese churches of California, and G. Tada, after several years of intensive study at one of the strong theological schools of America. Mr. Kawai, with his years of invaluable experience both in Japan and in the United States, and with his irrepresible optimism and indomitable evangelistic fervor and drive has proved to be just the one to head up the "Each One Win One" campaign that is being put on among all of our Japan churches, simultaneously with the Walter Scott Centennial Movement in America. The enthusiastic and businesslike way in which Mr. Kawai is entering into this vital task of stirring up the churches over here to their great evangelistic call and opportunity and the contagion of his faith and simple-hearted spirituality, make it seem not improbable that he may become the Walter Scott of our

Woman's Missionary Society Program

"Speak—That They Go Forward"

APRIL

Signs of the Times in Japan

PRESIDENT PRESIDING:

Hymn—*Love Divine, All Love Excelling*

Prayer

Business

Offering

PROGRAM IN CHARGE OF LEADER:

DEVOTIONS—*The Great Question for Japan*

Hymn—*How Firm a Foundation*

Bible Lesson—Matthew 27:22

Prayer

TALK—*Signs of the Times in Japan* (Review article in World Call.)

SPECIAL MUSIC

NATIVE LEADERS

DISCUSSION—*The most interesting thing I know about Japan*

PRAY FOR THE LEADERS IN JAPAN

BENEDICTION

word, and prayer is to be the mainspring upon which we are depending.

The workers of Fukushima Station, Japan, recently met in conference at the outstation of Haranomachi, on the Pacific seacoast, where is located the most powerful sending station among all wireless stations in the Orient. The concrete tower shown in the accompanying picture of the members of the above-mentioned conference, is over six hundred feet high. Here are handled about a thousand messages per day, most of them through Hawaii, but under favorable conditions direct to the American continent.

The small but terribly earnest group in the picture was snapped just after an all-morning session at the Haranomachi church, grappling with the various problems concerned with the taking of the million and a half souls in this district for Christ, a district of great promise wherein are almost no strong churches as yet, although several denominations are doing some work, chiefly in the larger centers such as Yonezawa, Fukushima and Sendai cities. The rural population is largely virgin soil as yet, and rich soil too, awaiting, long awaiting the precious seed, which lack of funds and workers has kept from it.

Circle Program

"I am come that they might have life and that they might have it more abundantly."

April: Special Easter Service and Thank Offering

THE CHURCH IN LATIN AMERICA

BUSINESS PERIOD IN CHARGE OF

PRESIDENT

Hymn

Prayer

Business

Roll Call—*Facts about Latin America*

DEVOTIONAL—*Christianity Triumphant*

Hymn—*Faith of Our Fathers*

Bible Lesson and Comment—Ps. 2-8; Acts 19:20; Isa. 42:4.

Prayer—*For Latin America, for leaders and missionaries. Pray that all may have a share in making Christ known.*

TALKS—*Christ the Symbol or Christ the Life*

Youth Led Conquest.

people in the island kingdom of Japan. Fukushima City, where, at present are located Mr. and Mrs. K. C. Hendricks and two children, and Miss Martha Gibson, is as stated above the center of Fukushima district, and here is to be built within a few months, it is hoped, the much needed edifice for which the women of Kentucky gave so gladly and generously in the Golden Jubilee campaign. Here, under the leadership of Mr. and Mrs. Kawai, Miss Miyo Kyotsuka, the tireless and consecrated Bible woman of the place, and the associated missionaries, are to be carried on a variety of ministrations to the thousands for whom this church is responsible to God—kindergarten, cooking classes, sewing classes, English classes, supervised play, health education, reading and game rooms, young people's clubs, woman's work, lectures, drama, in short, anything and everything that can help little folk and bigger folk to lead better, cleaner, fuller lives, and crowned most certainly with spiritual teaching and worship at every turn, so that none can escape the clear message of the Christ. Here, indeed, is a dream of years merging into reality; here is a Christian project worthy the keen interest and fervent prayers of all our American brethren. This will be one of the most significant of our American Christian gifts to the rapidly rising church in Japan. This plant will be the experiment station, helper and inspiration for our Haranomachi, Sendai, and Yonezawa outstations and for a host of young and struggling churches that are to be born among the pine clad hills and vales of this fruitful region from the snow-gowned range of Azuma in the west to the blue Pacific that laps the eastern shore, and the mighty radio station there that hurls across its broad bosom to America the daily news of Japan's almost incredible material advance. God hasten the day when it may flash messages from a Christian Japan to a Christian America.

Japanese Taking Responsibility

After a conference with Mr. Chiwaya, pastor of our Tennoji Church I feel more hopeful about our Osaka district work than I have for some time. I suppose the reason is that he was so enthusiastic about all our work. At our last annual meeting it was proposed that a home missionary society be organized here in Japan, the money to be raised by the Japanese and administered entirely by them, although I have no doubt that the missionary in any district would be consulted before any definite plans were made.

Having just recently been elected as a member of the General Committee, I have a new fellowship ahead of me for the next two years or until furlough, which comes in 1928. The General Committee is responsible only to the United Christian Missionary Society and the annual meeting of the Japanese Churches of Christ. All matters of mission policy, methods and location of missionaries are controlled

by this committee. It is composed of five Japanese and five missionaries.

IRA D. CREWDSON.

Osaka, Japan.

The Golden Jubilee Again a Blessing

I am sure that you will be glad to hear that the Kawai's are just moving into their new parsonage, part of the plant made possible through Golden Jubilee funds. In this cozy, well-built, semi-American, semi-Japanese house he and his family, including his aged mother, will be quite

comfortable during the especially severe winter which is now upon us. Never have we seen such a cold December here, and January and February are usually much worse than December. The Kawai's being rather recently from California will indeed bless the donors of the Jubilee funds for their warm little home. Mr. Kawai is on the job every minute and building up the church at Fukushima nicely. It will be a glad day for him when the new church and kindergarten are erected in the near future.

K. C. HENDRICKS.

Fukushima, Japan.

The Great Question for Japan

Bible Study—Matthew 27:22

IN one of the great art galleries of the old world, there hangs a picture of Christ, thorn-crowned, the man of sorrows and acquainted with grief.

Above the picture is the inscription in Latin, "All this I did for thee: what doest thou for me?" Beneath are the words of Pilate, *Ecce Homo*, "Behold the Man."

This was the Man concerning whom the perplexed Roman governor had asked a question of world import of the Jewish mob on that morning in the court of the palace in Jerusalem:—"What then shall I do unto Jesus, who is called Christ?"

The Jewish mob at the instigation of priest and Pharisee cried out. "Let him be crucified. His blood be on us and our children." The question thus answered, Roman politics and expediency washed its hands of responsibility and killed the Savior of the world, although there was no fault found in him.

But this was not the end, and the great question would not down. Mary Magdalene answered it while she waited in sorrow at the tomb "while it was yet dark." Stephen answered it as he fell amid the stones hurled by the Jewish mob. Paul answered it as he fought a good fight and kept the faith until death.

Before the close of the first century it had traveled far and wide throughout the Roman empire as the followers of the risen Christ went everywhere asking, "What are you going to do unto Jesus, who is called Christ?"

In those first centuries of the history of the church, many faithful answered the question as they faced the wild beasts in the arena, or the flames at the stake. But still it would not down, until we find a great emperor giving his answer as he placed the cross on his standards and stamped it on his soldiers' shields with the words *In hoc signo, vincas*, as he went to battle against Rome's pagan foe.

Then we find a great gathering of leaders in the churches of that early day, and in answer to this great question they decided to have a controversy over this Savior of the world—sounding somewhat like some of our notable discussions to-

day. Then began the decline of the missionary spirit in the churches, the less insistent sounding of the question.

Men and churches and nations are slow pupils in the learning of the lessons of experience. The Jews said, "His blood be on us and our children," and today they are scattered far and wide among the nations. We love and honor our own country as a Christian land, and yet today if we honestly consider how it is answering the question, "What are we doing unto Jesus who is called Christ?" we must bow our heads and answer with sorrow that in many ways we are putting him to open shame.

The great question for Japan, China and India today, as they wrestle with their difficult problems, is the same question of the ages, "What shall I do with Jesus who is called Christ?" Today in a wonderful way, the airplane, radio, telephone and moving picture are making near neighbors of all the world, Christian and non-Christian. Do we realize that Christ is calling us to hasten in this time of our opportunity, that with prayer and consecration of all our gifts we may help to answer this question of the nations?

ELLIE K. PAYNE.

Indianapolis.

Hidden Answers

1. Wherein has Christianity Failed?
2. Who was recently elected president of the Foreign Missions Conference?
3. What three new staff members at headquarters?
4. "And Buddha Slept." Explain.
5. Results of evangelism in University Hospital?
6. How many Chinese students in America?
7. "Where do you get the pork chops from a beef?" Who asked the question?
8. "You can have a whole Pullman—" Connection?

Save or Salvage—Which?

By VERNA WAUGH GARRETT

YOU will want to hear of a tour we recently made of some of the towns not far away. The country surrounding Nantunghow for many miles is a network of canals and this makes a convenient and economical highway for travel.

We were a party of five—Mr. Yang, our pastor, Mrs. Hwan, the Bible woman, Mr. Garrett and myself, and our faithful servant woman, Lu Ma, who has taken care of me ever since I came to China twelve years ago. The weather was good and we had a most enjoyable week together. We left Nantunghow on Saturday morning and were towed against a strong head wind all day, reaching our first outstation about dark. This was Shi Gan, which has been a regular preaching place for about a year. Here there were two Christians, one of them a graduate of our school in Nantunghow, and a few promising inquirers. We spent Sunday here and besides the regular morning services, Mrs. Hwan held two meetings for women and children in the homes opened to us for that purpose. However, the men apparently were not aware that the meetings were for women, for we had a good many curious male listeners. I was a great drawing card, being the only foreign woman most of them had ever seen. I was commented on, petted or avoided just like a strange animal in the zoo! But for all that, we met some fine women who quickly learned that we were sisters under the skin, and made friends both for ourselves and for the gospel.

Monday morning we went on to Ma Tan where we arrived at noon. Here we have an enthusiastic Christian, Dr. Wu, who freely gives much of his time to talking with others about Christianity. He is a convert of the missionaries of twenty years



—Verna Waugh Garrett
Four of the evangelizing party

ago in Nantunghow and inquired about Dr. Poland and Mr. and Mrs. A. R. Bowman. We found one of our former students here, a bridegroom of four days who was very kind to us and invited us to his home to a feast where we met his family and the pretty young bride. We have no chapel in Ma Tan but we visited the schools and spoke in one of them.

Early next morning Dr. Wu came aboard and went with us to Chueh Gan to help us, as he had many friends there. We arrived about noon and after lunch went to call on the only Protestant Christian in the town, Mrs. Chow, who lives at the edge of town on a farm. She was so glad to see us and so hungry for church serv-

ices. We had a great welcome; then she called in her neighbors to the farmyard where benches were set, and we had a meeting. She entertained us to supper that night. Next morning one of our best graduates, Rex Ding, who lives in Chueh Gan and is teaching there, called on us and took us to visit various schools, including his own where he had spread a feast for us. Through him we met a woman teacher, Mrs. Wu, who conducts a girls' school at her own expense in her home. She is a devout Buddhist, a deeply religious woman, and showed keen interest in Christianity. She took Mrs. Hwan and me to her home, where we met some of her relatives. All of them were very gracious to us and seemed earnest people, quite different from the average wealthy home where the women gamble from morning to night. We invited them to come to the boat and partake of our hospitality, and a number came. As soon as we were settled, one of the women said, "Now, tell us about your religion. We want to hear." They were most attentive, asked a number of questions, and did not leave until it was getting late. We gave them Gospels and such literature as we had. May they read and understand. We left Chueh Gan Thursday morning with regret. I felt a great longing to stay there. We stopped at other places on the way home where we arrived Saturday noon in time for Sunday work in Nantunghow.

Chang Chien's funeral was the following Monday. We got up at 4:30 in the morning and when we reached his home before six, already the procession, composed of thousands of students, relatives and friends, was forming. Thousands lined the streets and stood quietly to watch the last passing of the great man who had done so much for the development and prosperity of his own district as well as for China as a nation. The great crowds of people and their reverent attitude was evidence of the love and esteem in which Mr. Chang was held. The procession halted at Number 8 Cotton Mill for special services and then proceeded to the burial place, a beautiful site not far from Lanshan and facing the sacred mountain. The casket was lowered at twelve o'clock.

A few days ago we got on the bus which passes here at 8:30 A.M. and went up to visit Rugao, forty miles to the north of us. The mission there is American Dutch Reform in China! There are five families and two or three single women, several more being in Language School and more to come next year. They have all the money they want for the China work and we went up for a conference on territory. They came in five years ago. Rugao was formerly our field, but we never could get money or men enough to take care of it properly, so when this mission came, naturally it looked empty to them. We



—Verna Waugh Garrett
Typical house boat on the canals of China

find they are prepared to evangelize all of their county. As Chueh Gan falls over the line, they are planning to work there and possibly place a foreign family there. Thus, in the future, we must confine ourselves to our own Nantung county. As there are over a million people in it, I think we can keep busy!

Last Monday Mrs. Hwan and I went out for a day's trip of about nine or ten miles and return. We visited a Christian home in Tien Seng Gan and, in the afternoon, went into the country to visit a former patient of the hospital. We found her on a farm in a mud and straw house just like the thousands of other farm-houses all over the country. Her neighbors gathered in the farmyard and Mrs. Hwan put up a picture in the door and talked to them. They understood fairly well and were interested. A few could read a little or had someone at home who

could read, so we gave them some illustrated Bible stories. Poor, hard-worked people! Two in that small crowd were ill with asthma, two or three blind in one eye and several had advanced cases of trachoma. Some are too poor to go to the hospital nine miles away, some too ignorant and fearful. We were invited into one little hut to see a sick woman who had been lying there for eight years. "And why," I asked, "don't you carry her to the doctor?" "Well," her husband replied, "some say the hospital is good and some say it is bad." Of course I urged him to take her to the doctor, but even if he does, which I doubt, she hardly has a chance, for she is only a bundle of bones now. How I do wish we could afford to have a public health man or woman. To save the clean little children here would be better than salvaging old wrecks.

aminations now. We are still building here at the Jackman Memorial. There were septic tanks to be finished, screens for the operating room (so we need not be in terror lest a fly fall into the incision or we feel like we were in a Turkish bath with all the windows and doors closed), the well to be rebuilt and a wall around the compound.

We have just begun inspection of the schools. We have examined about sixty of the three hundred girls in Burgess Memorial and are finding a lot of tonsils, eyes and ears that need attention. We also expect to examine the boys who live in the hostel, and want to visit the boys' schools for inspection at least once a month.

Studying Stewardship in the Philippines

By E. K. Higdon

OCTOBER 27 we had a recognition service for all of the students in the Bible Chair group who had finished successfully one subject. There are eighty-one enrolled in six or seven classes and thirty-five of them had successfully passed the examinations in one subject. Some of them received certificates and seals and others who already had certificates received additional seals from the Sunday School Union. The classes are continuing and one new group with seven university men in it has been organized.

Our pension students in the seminary are all assigned to definite religious work this semester in addition to the self-help activities in which they are engaged. Several of them did calling for the Taft Avenue Church and the results were very noticeable in our attendance.

One of our Sunday school classes has just completed the study of Bert Wilson's book, *The Christian and His Money Problems*, and fourteen members passed the examination.

As secretary of the Evangelical Union I have prepared copy and read proof for a *Directory of the Missions and Missionaries of the Philippine Islands*. Our press is now printing 2,000 copies, some of which will be sent to missionaries, while the rest will be used on incoming steamboats, especially the tourist vessels. The executive committee of the union has asked me to write five hundred letters to pastors and missionaries to get nominations for delegates to the Jerusalem meeting of the International Missionary Council which will be held in the spring of 1928.

Manila, Philippine Islands.

Encouragement in Buenos Aires

Our revival meeting has been going fine the last two nights. Friday night there were three confessions and last night there were eight. All are from among our group of young people, and the most of them have been faithful to the Sunday school for several years.

J. D. MONTGOMERY.

Buenos Aires, Argentina.

Varied Duties of a Missionary Doctor

By DR. HOPE H. NICHOSON

WE ARE just beginning to feel that we are getting acquainted with the people here in Bilaspur and are getting their confidence. Our numbers are constantly increasing both in the dispensary and in-patients.

We had a small flood here recently. About two hundred houses and shops have "melted away." It does not take long to destroy a mud house. This was followed by an epidemic of influenza and pneumonia. Many children were affected. At one time we had ten babies in the hospital, seven with pneumonia and the rest with severe colds. We had a hard fight to save the life of the infant son of one of our evangelists, but he is now as bonny as ever.

One thing that has made it harder for three "new Miss Sahibs" to get started in the work here is the fact that there is no one in full charge of the Bible woman's work since Miss Kingsbury left us, soon after I came to Bilaspur. Miss Mullin was such a help to me in Damoh. We are looking forward to having Miss Pope with us soon. The Bible women go into so many homes that it is easy for them to follow up our cases and also to urge women to come to the hospital. So many times they are afraid, as people tell all sorts of wild tales of how we cut up everyone that we can get hold of. The Bible women get their confidence and are able to advise them.

The Bible women also hold a service for the hospital patients in the morning before going to the dispensary to work, then the nurses take turns in having charge of the evening service. We have two patients now that are eagerly listening to all of the Bible stories and songs. One has asked to be baptized.

A quaint little gypsy woman from Rajputana said after we had operated on her, "Now I have had two births, the first through my father and mother—that was



Mothering in India

Dr. Nicholson with one of her first hospital babies at Bilaspur, and the mother, a lovely Bengali girl of sixteen, who is proud of the knowledge gained in the hospital and especially of the clothes she was able to make for the baby. Most Indian babies wear their "birthday clothes" for two or three years

in sin but this is in righteousness. I have suffered for two years but now you have given me peace." We have done four abdominal operations in the last month besides scores of smaller ones.

We have one senior nurse who will finish her work this month. She and the intermediate nurses are taking their ex-

Wanderland-Wonderland

NANCY LOU GOES TO THE DOLLS' FESTIVAL

by
LUCY KING DE MOSS

With the Official Party of the Committee on World Friendship Among Children.

My Dear Friends at Home:

HERE I am in this delightful country of Japan. I shall say little about the trip over, except to suggest to my friends that they select another month than February to make the journey. Oh, I was perfectly comfortable in my soft bed, but there were moments when the ship climbed a hill or turned a corner suddenly that I was a little upset and cried out, to my own embarrassment "Mama!" You know how I do when I happen to bend over too far.

An interesting thing happened when I gave my letter of introduction to a cunning little Japanese teacher. "Greetings from the Children of Ohio to the Children of Japan," it began, and at once everybody in sight bowed politely and said "Ohio." Imagine my amazement. I learned afterwards that the Japanese word for "How-do-you-do?" is "Ohayo," but at the time I truly thought they were repeating the name of my home state in the U. S. A.

Speaking about politeness, I am, as you know, a very well-trained doll, but I frankly admit that I find myself feeling absolutely awkward at times with the Japanese girls and boys. They *never* forget to be polite at any time. I suppose they do not care any more for their fathers and mothers and friends than we Americans do, but, my word! when it comes to courtesy on all occasions—well, as I said, I sometimes blush.

Really, the children over here are perfectly delightful. I have already visited what they call a kindergarten, but we call a lower grade school, and I felt at home at once. They were doing about the same things the children in America do and in much the same way—studying awhile out of those queer Japanese readers—as strange to me as our readers would be to them—then play awhile, and then have lunch. I'm learning some stunning new games, but our old friend Blind Man's Buff is a favorite over here and "Jacks" is very popular, though they use *all stones*, instead of a rubber ball, which makes it harder.

And now about the Dolls' Festival that we American dolls, two hundred thousand of us,





came to attend on March 3. Do you know, my dears, that they have been holding that festival every year for over a *thousand years* and every single person in Japan is interested in it, not just the girls. I'll tell you all about it: Every home has a set of five steps, which they keep put away from one year to another. Those steps are brought out at festival time and covered with bright red cloth. The top step is for two very grand dolls, dressed like the Emperor and Empress, in wonderful gold-embroidered gowns, very stiff and perfect. One step below are three ladies-in-waiting to the Empress, smart and haughty in their lovely silk and satin court dresses. Next come the court musicians, all ready to tune up and entertain the royal family with some music (and my dears, you probably would not think it music at all, such weird sounds as they make). On the fourth and fifth steps—oh, too utterly cunning for words—are tiny chests and mirror stands, screens, writing desks, vases, tables, dishes—just everything to delight a doll's heart. I have often thought that too little attention is paid to the furnishings of doll houses in America. How can one learn to keep house properly and according to the best rules without *everything* to work with? The little Japanese girls, during the days of the festival, prepare all kinds of dainty food and serve it, always with tea, to the dolls on the shelves, just as their mothers serve the guests in their homes. I think it a very fine way, indeed, to learn home-making.

The Japanese do have the most thrilling stories, and during March the grandmothers and grandfathers tell a great many about the Emperor so that the children may know what a truly great man he is, just as we hear stories of the presidents. I do love Japanese fairy tales, don't you?

Think of us, then, dear little friends Over There, on the third day of March, as a part of the Doll's Festival of Japan, carrying your friendship to hundreds of schools and homes where children study and play and sleep and eat and laugh and cry every day in the year, just as you are doing. From every part of America we have been sent on this friendly visit. And with our happy faces and winsome ways we shall do our best to make the Japanese children know that you love them and want to know them better.

Sayonaro (A-hem! Japanese word for "Good-bye!"),

Nancy Lou.

(One of the two-hundred-thousand).



Sectarian Shackles

(Continued from page 28.)

out of keeping with our idea of Galilee and Pentecost and Mars Hill. Our methods were of the simplest, sanest sort. We sang a few hymns, had Scripture reading and prayer followed by a sermon which closed with an inspirational invitation to those who might wish to join the church. Then we sang another hymn and "went out," after the manner of the primitive church. Undue excitement was sedulously avoided. The persuasive power of The Truth was relied upon to induce men and women to forsake the paths of sin and folly and accept the redemptive promises of the gospel. The method, too, was tremendously effective.

Our church board decreed at this particular time a repetition of our minister's course of lectures on "Types and Shadows" as a part of the protracted meeting. My estimate of the value of these lectures as an exposition of Bible teaching is attested by the fact that people of all religious beliefs crowded the church to hear them and other ministers of the town were in attendance night after night. I am happy to record at this distant and different day, that, while our "Brother" Hollis *hewed to the line*, neglecting not to "declare the whole counsel of God" as he saw it, his manner was kindly and his language never abusive or offensive. The spirit of the meeting was fine and, aside from the numerous additions to our own church, there was a quickening of religious interest and zeal throughout the town.

At the close of the meeting, however, Reverend J. M. Greene, of the Methodist church, challenged our minister to a debate on the points of difference between them. It is needless to say that the challenge was eagerly accepted, not only by the minister himself, but by our church board, who had unbounded faith in our "plea" and implicit confidence in "Brother" Hollis's ability to defend it.

A week of intermission was given the people to rest up and get household and business affairs in usual running trim—and then *the debate*.

That was years and years and years ago—so many that I should hesitate to record the number even if I were able to count them—and yet, much of the scene is so vivid in my mind that as I recall it I am positively back again in the new brick church and can almost feel the thrill of it, although I am a thousand times farther away from it in thought and sympathy than I am in years, and would not for any consideration recall such conditions in the religious world. For today I am quite as conscientiously eager for the centralization of our thought upon the more important and practical truths of Christianity in which we all agree, as I then was for the singling out of the minor points in which we differ and exploiting them before the world. Already our

prejudices, without any undue prompting, have tied us much too long to our differences.

How I wish some unseen power might inspire me to write of that debate as we saw and heard and felt it that week! Barring that gift, I can only record in my matter-of-fact way a few outstanding incidents that may visualize inadequately a typical event of that period.

On the opening evening, although we went rather early, we found the church already filling very fast. My father was "moderator" for the evening and went at once to the table prepared for that officer. My mother, my aunt and I, finding the only available seats in the rear or at the very front of the church, of course chose the latter, for which I am glad because our situation gave us opportunity to observe a significant incident which would otherwise have been lost to us.

When Reverend Mr. Greene arrived, he came down the aisle with an armload of large books—the best extant authorities on the Bible at that time, Geikie, Conybeare and Howson, Adam Clarke and others. These he deposited with some assurance on the platform beside the pulpit desk. It is not amiss, either, to add that this was no mere flaunting of erudition, for Mr. Greene was a man of more than ordinary educational attainments and was doubtless familiar with these commentators. A few minutes later our minister arrived and Mr. Greene advanced to meet him with a cordial greeting and a clasp of the hand, asking immediately, though, in some surprise, "Where are your books, Elder?"

(Elder, by the way, was the one title permitted to our ministers of that period, that phraseology being regarded as entirely scriptural.)

You can imagine the ecstasy of "Brother" Hollis's admirers and backers (mother and myself among them of course) when our champion, with a whimsical glance at the pile of books on the platform, took from his pocket a small Bible and tossed it proudly—and a bit defiantly, I am afraid—on the table beside him. This introductory maneuver was entirely in good part, though, and Mr. Greene, who was wise, readily got the big idea and laughed good-naturedly, although he knew full well, upon such ground, the antagonist he had to meet.

In this connection, another incident suggests itself to my mind. In his opening speech our minister referred to his opponent as "Brother" Greene, adding in an explanatory aside, "If I miss him in Christ, I'll strike him in Adam."

A laugh followed, of course, but the Elder was a trifle shorn of his glory when Reverend Mr. Greene in his answering address returned the fraternal recognition, adding magnanimously,

"For, thank God, I can accept my opponent in Christ as well as in Adam." I wish I could recall exactly the subjects discussed during the week, but

A Bargain in Missionary Books

A few copies of the following books of great value are offered at the unusual price of 25c each or five books for \$1.00. Cloth binding will be sent when available:

Adventures in Brotherhood.
Argonauts of Faith.
Among Asia's Needy Millions.
Angel in the Sun.
Building With India.
Call of a World Task.
Challenge of the Present Crisis.
Child and America's Future.
China from Within.
China's Challenge to Christianity.
China and Her People.
Chinese Revolution.
Christian Americanization.
Church and the Community.
Church and the Immigrant.
Church at Work.
Comrades in Service.
Cooperation in Coopersburg.
Creative Forces in Japan.
Debt Eternal.
Efficiency Points.
Emergency in China.
From Survey to Service.
Gospel for a Working World.
History of Foreign Christian Missionary Society.
India on the March.
India Through the Ages, Kingdom and the Nations.
Lighted to Lighten.
Looking Toward a Christian China.
King's Business.
Lone Pine Principal.
Men and Things.
Ministers of Mercy.
Missionary Milestones.
Missions in the Plan of the Ages.
Nearer and Farther East.
New America.
New Home Missions.
New Life Currents in China.
New Tasks for Old Churches.
New World.
Noble Army.
Old Andy (Mountain Story).
Of One Blood.
Path of Labor.
Serving the Neighborhood.
Social Aspects of Foreign Missions.
South American Neighbor.
South Today.
Trend of the Races.
Why and How of Foreign Missions.
Women and War Work.
World Friendship, Inc.
World Missions from the Home Base.
Six Missionary Mottoes, 50 cents
Leaflets at a Bargain
Indicate "special offer" in ordering from
United Christian Missionary Society,
425 DeBaliviere Ave.,
St. Louis, Mo.

find I cannot. I feel quite sure, however, from what I know of the times and of similar discussions still extant in print, that I am safe in suggesting few probable themes.

First, of course, baptism, from various angles; the *mode* being the leading issue, and Elder Hollis affirming immersion. Possibly an evening devoted to the purpose of the rite and its proper place in the scheme of salvation. Doubtless, too, at some time infant baptism was appropriately aired, Reverend Mr. Greene affirming its validity, Elder Hollis denying.

Again, the relation between faith and repentance and their proper order of sequence may have been under discussion, our preacher advocating repentance as the result of a faith based upon the testimony of the gospel, Reverend Mr. Greene defending the belief that faith is the gift of God to the penitent heart.

And so I might continue to speculate through a long list of topics that seemed

paramount then, but today are fast falling into line with "the number of angels that can dance on the point of a cambric needle." Nothing shows me more plainly than a reminiscence like this how vastly religious thought has grown in the last forty or fifty years.

And yet, they were great days and events full of human interest, after all!

How genially and without animosity big-hearted men went through a week of such discussion is shown by the very fact that while this debate was in progress Mrs. Greene one day entertained at dinner Elder and Mrs. Hollis and some of the Methodist leaders, while Mrs. Hollis another day returned the compliment by inviting the Greens and some of our church officers to her home. I happen to know of this happy interchange of social courtesies because my parents were among the guests in the Hollis home and, more especially, because of mother's characteristic stunt of donating the mince pies for the occasion.

I cannot quite pass over my account of this week of religious revelry without reference to the part taken by Mr. Hart, the only avowed infidel of Kirksville at that time, a man of whom youth spoke almost with bated breath and who, in their mental category, was classed with the haunted house on the outskirts of the town. Not that he was a bad man or dishonorable, or one not esteemed by the community. He was of unimpeachable moral character and business integrity, but he didn't believe in God and he didn't care who knew it.

It seems that I, at least, who had known my Uncle Billy all my life, should have been able to adjust myself to this new member of the same species, but some way, I never associated the two personalities. My uncle was first of all "Uncle Billy," and after that an infidel—long, long after. Mr. Hart, on the contrary, I only knew by sight and hearsay, and the first word

(Continued on page 61.)

The Good That Men Do

Bracelets and Bounty

I HAVE a friend whose foolish husband cast her aside for another; she is devoting her life to the care of the sick.

During the holidays she was visiting in Kansas City where we have a home for homeless girls. She told one of the little girls to bring her chum downtown on a certain day and she would treat them to a dinner at a restaurant. They were at the appointed place ahead of her and true to her word she took them to a fine cafeteria where they chose each a huge slice of roast beef with the trimming, salad and cherry pie.

They proceeded to the stores and she told them she would give them a small gift of something they did not need but wanted, so they chose bracelets. After buying a sack of the best fruit she could find and cream puffs she put them on the car for home, two very happy and grateful little girls.

Kansas City, Missouri.

MRS. NETTIE S. WHARTON.

Such Acts as These—

A TRAFFIC COP in our town, Patrolman Albert L. Houle, saw a team of runaway horses, hitched to a dray, dashing down the main thoroughfare of the city. Leaving his booth at the busiest intersection of the city, he ran after the horses, grabbed the bridle of one of them, and was hurled against an ash cart. Nothing daunted, he regained his feet, caught hold of the tail-gate of the dray as it dashed by him, climbed over the express packages, grabbed the reins and stopped the horses before any lives were lost. It is such brave and self-less acts as these, performed by men in the humbler walks of life, which challenge our admiration and renew our faith in humanity.

KYLE BROOKS.

Haverhill, Massachusetts.

A St. Louis Newspaper Printed This

THIS morning I saw a little act of such unusual courtesy that I would like to see the man commended publicly through the newspaper—such scenes are so rare.

Since the announcement that this column would be run regularly a number of stories have come to us from readers which we are unable to use because they deal with heroic service rather than the simple, every-day lovingkindness. Acts of heroism gain notice in our daily papers and elsewhere; it is the kindness of the cup of cold water variety that we are desirous of featuring. Good deeds are being done every day about you. Jot them down and send them in.

motorman called, "Can't you make it?" Then, "Wait, a minute!" He hopped off his car, crossed to the walk and assisted her over the ice to his car amid the laughter and appreciation of his passengers. It put everyone in a good humor. So many people do nothing outside what they are paid for—and often do that ungraciously—that I would like to see exceptional courtesy applauded.

St. Louis, Missouri.

GRACE HARMAN MCGARY.

The Value of Courtesy

BY WAY of a New Year's meditation, the *British Weekly* comments editorially on courtesy: Think what an enormous influence for good would be let loose in our general life if we all resolved during this new year to be gentle and courteous, and in the details of our daily life to maintain a persistent friendliness and self-suppression if need be. We know that the best machine in the world will heat and jam and be destroyed if the axles are not oiled, and how one drop of oil adds to the sweetness and efficiency of some mighty wheel.

Well, that is what, in a word, I should give as my counsel to myself and to those who are on the lookout for some new formula for life.

One day, the story goes, a young lady, turning a street corner, ran into a ragged little boy and almost knocked him down. "I beg your pardon, my little fellow," said the lady. "I am very sorry that I ran into you." "You can have my parding, miss, and welcome; and the next time you run against me you can knock me clean down and I won't mind!"

That is the sort of thing which solves more problems than any act of legislature.

The oil of human kindness is plentiful, but it is drying up for lack of use—while the engine, the machinery of the world, is jarring and grinding for the lack of it.

Directory of Foreign Missions of the United Christian Missionary Society

Africa

(Coquilhatville, Congo Belge, W. C.)
 Alumbaugh, Miss Goldie P., Wema.
 Barger, Dr. and Mrs. G. J. P., Bolenge.
 +Bateman, Miss Georgia B., Deland, Illinois.
 Bateman, Miss Martha J., Monieka.
 Boyer, Mr. and Mrs. Elmer G., Bolenge.
 Byerlee, Mr. and Mrs. David C., Bolenge.
 Eccles, Mr. and Mrs. George E., Mondombe.
 -Edwards, Mr. and Mrs. William H., 1646 Fullerton Ave., Detroit, Michigan.
 Frymire, Dr. and Mrs. W. A., Lotumbe.
 Havens, Mr. and Mrs. Virgil F., Wema.
 Hedges, Mr. and Mrs. C. P., Monieka.
 Hensey, Mr. and Mrs. A. F., Bolenge.
 Hobgood, Mr. and Mrs. H. C., Monieka.
 Hurt, Mr. and Mrs. Lewis, Lotumbe.
 Jaggard, Dr. and Mrs. L. F., Monieka.
 Johnston, Mr. and Mrs. E. A., Monieka.
 -Learned, Mr. and Mrs. W. F., 1549 Glenwood Road, Glendale, California.
 Mitchell, Miss Hattie P., Mondombe.
 \$Mooch, Mr. and Mrs. E. R., College of Missions, Indianapolis, Indiana.
 Mosher, Dr. and Mrs. G. E., Coquilhatville.
 *Musgrave, Miss Ruth, 1300 E. Marvin St., Waxahachie, Texas.
 Pearson, Dr. and Mrs. E. B., Mondombe.
 Ross, Mr. and Mrs. Emory, Bolenge.
 Russell, Mr. and Mrs. H. Gray, Mondombe.
 Shoemaker, Miss Gertrude, Bolenge.
 Smith, Mr. and Mrs. Herbert, Lotumbe.
 Snipes, Mr. and Mrs. Percy D., Bolenge.
 -Stober, Miss Buena R., c/o Mrs. F. J. Klos, Newkirk, Okla.
 -Trimble, Miss Martha N., 411 South Maple St., Winchester, Ky.
 Watts, Mr. and Mrs. David L., Monieka.
 Weaver, Stanley, Bolenge.
 Wells, Miss Goldie R., Mondombe.
 -Whaley, Miss Myrtle E., R. F. D. Marshalltown, Iowa
 Williams, Miss Tessie F., Monieka.

China

Abbott, Miss Lillian F., University of Nanking, Nanking.
 -Allen, Miss Julia F., Danville, Ky.
 Allman, Miss Carrie A., Christian Girls' School, Nanking.
 \$Arnold, Mrs. T. J., Hiram, Ohio
 -Arnold, Miss Gladys, Hiram, Ohio.
 Bates, Mr. and Mrs. Searle, Nanking.
 -Blankenbiller, Miss Harriet, 1679 W. Minnehaha St., St. Paul, Minn.
 =Bro, Mr. and Mrs. A. C., 6056 Kimbark Ave., Chicago, Illinois
 Burch, Mr. and Mrs. C. A., Chuchow, Anhwei Province.
 \$Butchart, Mrs. James, Eureka, Ill.
 Collins, Miss Lillian B., Luchowfu, via Wuhu.
 Corpron, Dr. and Mrs. Douglas S., Luchowfu, via Wuhu.
 =Dale, Miss Edna P., Laguna Beach, California.

=DuPee, Miss Nina, 126 E. Pasadena Street, Pomona, California.
 Ely, Miss Lois A., Nantungchow, Kiangsu Province.
 -Fillmore, Mr. and Mrs. Herbert, 2925 North New Jersey St., Indianapolis, Ind.
 -Fry, Miss Nancy, Nursing Dept., University of Michigan, Ann Arbor, Mich.
 Garrett, Mr. and Mrs. Frank, Nantungchow, Kiangsu Province.
 Gish, Mrs. Edna W., Nanking.
 Goulter, Mr. and Mrs. O. J., Luchowfu, via Wuhu.
 -Gray, Miss Cammie, 5333 Minerva, St. Louis, Mo.
 Hagman, Dr. and Mrs. G. L., Nantungchow, Kiangsu Province.
 Hamilton, Mr. and Mrs. C. H., Nanking.
 Harper, Miss Alta J., Drum Tower, Nanking.
 Haskell, Mr. and Mrs. Walter W., Wuhu.
 Holroyd, Mr. and Mrs. Ben E., Nanking.
 \$Hunt, Mr. and Mrs. William Remfry, 205 W. Ash St., Brea, Cal.
 Kelly, Miss Mary, South Gate, Nanking.
 Lyon, Miss Emma A., Christian Girls' School, Nanking.
 Macklin, Dr. and Mrs. William E., Nanking.
 Major, Miss Laura L., Luchowfu, via Wuhu.
 Marx, Mr. and Mrs. Edwin, Drum Tower, Nanking.
 -McCallum, Mr. and Mrs. James H., 5660 Kingsbury Blvd., St. Louis, Mo.
 \$Meigs, Mrs. F. E., Nanking.
 \$Molland, Mrs. Lily W., Nanking.
 =Osgood, Dr. and Mrs. E. I., Hiram, Ohio.
 Park, Miss Bertha F., Chuchow, Anhwei Province.
 Plopper, Mr. and Mrs. C. H., Nanking Theological Seminary, Nanking.
 -Ritchey, Mr. and Mrs. G. E., c/o Augur Eck, Kearney, Nebr.
 -Sarvis, Mr. and Mrs. G. W., 6340 Ventnor Ave., Ventnor, N. J.
 \$Settlemyer, Mrs. C. A., 1495 W. 117th St., Cleveland, Ohio.
 -Six, Mr. and Mrs. Ray L., 1002 W. Brooks, Norman, Okla.
 Slater, Dr. and Mrs. Roland A., Drum Tower, Nanking.
 Sorrell, Mr. and Mrs. C. W., Drum Tower, Nanking.
 Teagarden, Miss Lyrel G., Luchowfu, via Wuhu.
 Tedford, Miss Grace M., Nantungchow, Kiangsu Province.
 Tremaine, Miss Stella, Wuhu Academy, Wuhu.
 Vautrin, Miss Minnie, Nanking.
 -Vierling, Dr. and Mrs. Frank, Oradell, New Jersey.
 Wilkinson, Miss Wenona, Luchowfu, via Wuhu.

India

\$Adams, M. D., 752 Blaine Ave., Akron, Ohio.

-Alexander, Mr. and Mrs. Wm. B., 614 Oakwood Ave., Toledo, Ohio.
 -Bender, Miss Anna K., Bucklin, Kan.
 Benlehr, Mr. and Mrs. C. E., Takhatpur, Bilaspur District, C. P.
 Bierma, Mr. and Mrs. J. N., Rath, U. P.
 Brown, Miss Leta M., Pendra Road, C. P.
 Burgess, Miss Mattie W., Bina, C. P.
 -Campbell, Miss Mary, 4422 California Ave., Seattle, Washington.
 Clarke, Miss Mary L., Garhiya Phatak, Jhansi, U. P.
 Conkright, Miss Margaret, Bilaspur, C. P.
 Cowdrey, Miss Anna B., Kulpahar, U. P.
 -Crozier, Dr. Jenny E., 425 DeBaliviere Ave., St. Louis, Mo.
 \$Cunningham, Mrs. D. O., 364 Downey Ave., Indianapolis, Ind.
 Davis, Mr. and Mrs. E. C., 3 Civil Lines, Jubbulpore, C. P.
 *Drummond, Dr. and Mrs. C. C., Hastings State Hospital, Ingleside, Nebraska.
 Elsam, Mr. and Mrs. C. G., Mahoba, U. P.
 Ennis, Miss Emma J., Bilaspur, C. P.
 +Farra, Dr. Elisabeth, 117 Waverly Place, New York City.
 -Fleming, Dr. Jennie V., 1207 Walnut St., Columbia, Mo.
 Ford, Miss Lucile G., Mahoba, U. P.
 Franklin, Miss Josepha, Pendra Road, C. P.
 Franklin, Miss Stella, Mungeli, C. P.
 \$Frost, Miss Adelaide Gail, 1710 E. 4th St., Long Beach, Cal.
 -Furman, Miss Myrtle, R. F. D. Rt. #1, Valley Junction, Iowa.
 Gamboe, Mr. and Mrs. Homer P., Harda, C. P.
 Gordon, W. E. and Dr. Ada McNeil, Jhansi, U. P.
 \$Grainger, Mr. and Mrs. O. J., College of Missions, Indianapolis, Indiana.
 \$Graybiel, Miss Mary, 1612 Granada St., San Diego, Cal.
 -Griesemer, Miss Ruth G., 119 Park Terrace, Ann Arbor, Mich.
 -Griffith, Miss Olive V., 575 Court St., Salem, Oregon.
 Harnar, F. E., Bilaspur, C. P.
 Harrah, Miss Veda B., Mungeli, C. P.
 Hill, Miss Mary, Bilaspur, C. P.
 Hill, Mr. and Mrs. T. N., Garhiya Phatak Jhansi, U. P.
 Livengood, Mr. and Mrs. F. E., Pendra Road, C. P.
 \$Lohr, Mrs. Bertha, Indianapolis, Ind.
 Longdon, Dr. Mary M. C., Kulpahar, U. P.
 Lutz, Dr. Elizabeth, Pendra Road, C. P.
 -Macdougall, Mr. and Mrs. W. C., 405 Victoria St., London, Ont., Canada.
 Madsen, Mr. and Mrs. N., Kotmi, Pendra, C. P.
 McGavran, Mr. and Mrs. Donald A., Harda, C. P.

McGavran, Mr. and Mrs. John G., 124 Civil Lines, Jubbulpore, C. P.
 -Menzies, Mr. and Mrs. W. G., 1918 E. line, University Station, Enid, Okla.
 Miller, Dr. and Mrs. Geo. E., Harda, P.
 Moody, Mr. and Mrs. J. E., Mungeli, P.
 -Mullin, Miss Annie V., Tazewell, Va.
 Nicholson, Miss Minnie, Bilaspur, C. P.
 Nicholson, Miss Neva, Kulpahar, U. P.
 Nicholas, Dr. Hope H., Bilaspur, C. P.
 Pope, Miss Caroline E., Bilaspur, C. P.
 Potee, Mr. and Mrs. Kenneth L., c/o Hislop Collegiate High School, Nagpur, P.
 Rambo, Dr. and Mrs. V. C., Mungeli, P.
 Rice, Mr. and Mrs. Ray E., Damoh, P.
 Rioch, David and Dr. Minnie Henly, Damoh, C. P.
 Russell, Miss Leno L. Damoh, C. P.
 Saum, Mr. and Mrs. H. C., Bilaspur, P.
 -Schaefer, Mr. and Mrs. Harry, 5825 Maryland Ave., Chicago, Illinois.
 Scott, Mrs. W. H., 137 Civil Lines, Jubbulpore, C. P.
 Sherman, Mr. and Mrs. P. A., Bina, C. P.
 Shreve, Miss Ethel, Kulpahar, U. P.
 Smiley, Mr. and Mrs. Church H., Barela, Jubbulpore District, C. P.
 =Springer, Mrs. Geo. E., 425 DeBaliviere Ave., St. Louis, Mo.
 Thomson, C. H. and Dr. Bertha, Hatta, C. P.
 Thompson, Miss Mary, Harda, C. P.
 Vance, Miss Zonetta M., Kulpahar, U. P.
 Vissering, Mr. and Mrs. Carl W., Kulpahar, U. P.
 Young, Miss Virginia W., Jubbulpore, C. P.

Jamaica, British West Indies

Bartlett, Mr. and Mrs. Samuel H., Burgess Place, Halfway Tree.
 Matson, Mr. and Mrs. Leslie M., Oglethorpe, Halfway Tree.
 Ward, Miss Myrle O., Burgess Place, Halfway Tree.

Japan

Armbruster, Miss Rose T., 4250 Daido Machi Sanhome, Tennoji, Osaka.
 -Asbury, Miss Jessie J., 4220 Monroe St., Los Angeles, California.
 Clawson, Miss Bertha, Joshi Sei Gakuin, Takinogawa, Tokyo.
 Crewdson, Mr. and Mrs. Ira D., Sanhome, Kitadori, Tetsukayama, Sumiyoshi, Osaka.
 =Douglas, Miss Bertha, 936 Wall Street, Los Angeles, Calif.
 Erskine, Mr. and Mrs. W. H., 1572 Kishimoto, Mikage, Hyogoken.
 =Garst, Miss Gretchen, 1123 45th St., Des Moines, Iowa.
 Gibson, Miss Martha E., 49 Shin Machi, Fukushima.
 Hendricks, Mr. and Mrs., Kenneth C., 49 Shin Machi, Fukushima.
 -Hunter, Mr. and Mrs. Joseph B., 70 Morris Ave., New Haven, Conn.
 Lehman, Miss Lois A., 16 Naka Naga Machi, Akita.

McCall, Mr. and Mrs., C. F., 8 Shimo Honcho, Tsukiji, Akita.
 McCoy, Mr. and Mrs. R. D., 35 Nakano Cho., Ichigaya, Ushigome Ku, Tokyo.
 ¶Oldham, Miss Lavinia, 328 Aylesford Place, Lexington, Ky.
 Palmer, Miss Jewell I., 354 Nakazato, Takinogawa, Tokyo.
 Richey, Miss Helen L., 354 Nakazato, Takinogawa, Tokyo.
 =Robinson, Mr. and Mrs. C. E., 1405 Anthony St., Columbia, Mo.
 =Scott, Miss Ada, 1332 26th St., Des Moines, Iowa.
 Trout, Miss Jessie, 16 Naka Naga Machi, Akita.
 -Young, Mr. and Mrs. T. A., 269 Dwight St., New Haven, Conn.

Mexico

Brewer, Miss Jane A., Apartado 53, San Luis Potosi, S. L. P.
 -Edwards, Mr. and Mrs. Moody, 817 E. 2nd St., New Martinsville, W. Va.
 Gibbons, Miss Pearl, Colegio Morelos, Aguascalientes, Ags.
 Grigsby, Mr. and Mrs. I. H., Apartado 53, San Luis Potosi, S. L. P.
 Huegel, Mr. and Mrs. F. J., Apartado 53, San Luis Potosi, S. L. P.
 Ireland, Miss Elma C., Colegio Morelos, Aguascalientes, Ags.
 Lemon, Miss Hallie, Colegio Morelos, Aguascalientes, Ags.
 Leslie, Miss Ruth R., Colegio Morelos, Aguascalientes, Ags.
 +Lick, Miss Edna, 1000 S. San Jacinto St., San Antonio, Texas.
 -Lines, Dr. Ezra A., Box 125, Sta. A., San Antonio, Texas.
 McWilliams, Mr. and Mrs. S. S., Apartado 78, Aguascalientes, Ags.
 -Nunn, Miss Etta A., 5 Chilham Road, Mt. Washington, Baltimore, Md.
 Smith, Miss Ina E., Apartado 46, San Luis Potosi, S. L. P.
 Wilson, Miss May E., Colegio Morelos, Aguascalientes, Ags.
 -Wisdom, Miss M. Catherine, 1928 Fairmount, Ft. Worth, Texas.
 Young, Miss Harriet E., Colegio Morelos, Aguascalientes, Ags.

Philippine Islands

Adamson, Miss Vera, Laoag, Ilocos Norte.
 =Ellis, Miss Dale, Cotner College, Bethany, Nebraska.
 Fonger, Mr. and Mrs. W. H., Vigan, Ilocos Sur.
 Higdon, Mr. and Mrs. E. K., 415 Pennsylvania Ave., Manila.
 Huber, Mr. and Mrs. Allen R., San Pablo, Laguna.
 Kennedy, Mr. and Mrs. Paul D., Laoag, Ilocos Norte.
 Noffsinger, Miss Edith, 166 Gastambide St., Manila.
 Pickett, Dr. C. L., and Dr. Leta M., Laoag, Ilocos Norte.
 Serrill, Miss Marie E., Mary Chiles Hospital, 147 Gastambide, Manila.
 Siegfried, Miss Sylvia M., Laoag, Ilocos Norte.
 -Stipp, Mr. and Mrs. Frank V., Eureka, Illinois.

Porto Rico

Carlton, Miss Fanny S., Manati.
 Carpenter, Mr. and Mrs. Vera C., Box 415, Ciales.
 Granger, Mr. and Mrs. Lawrence D., Bayamon.
 Mills, Miss Florence A., Manati.
 Morton, Mr. and Mrs. C. Manly, Evangelical Seminary, Rio Piedras.
 Perez-Guerra, Miss Consuelo, Bayamon.
 Perry, Mr. and Mrs. T. C., Box 397, Bayamon.

South America

Binns, Miss Lillian L., Casilla de Correo, 241, Asuncion, Paraguay.
 -Elliott, Mr. and Mrs. A. E., 1314 St. Joe St., Hastings, Nebraska.
 Fish, Miss Ruth E., Camacua 190, Buenos Aires, Argentina.
 Garrett, Miss Lora A., Rivadavia 6100, Buenos Aires, Arg.
 Holroyd, Mr. and Mrs. Howard T., Rivadavia 6100, Buenos Aires, Arg.
 Hopper, Mr. and Mrs. Rex D., Asuncion, Paraguay.
 -Hughes, Mr. and Mrs. Fred W., Box 1205, Yale St., New Haven, Conn.
 Lemmon, Mr. and Mrs. R. B., Casilla de Correo, 241, Asuncion, Paraguay.
 Montgomery, Mr. and Mrs. J. D., Cramer 2654, Belgrano, Buenos Aires, Arg.
 Orvis, Miss Mary I., Casilla de Correo 241, Asuncion, Paraguay.
 Smith, Miss Zona, Victoria 1896, Departamento 12, Buenos Aires, Arg.
 Williams, Mr. and Mrs. Hugh J., Casilla de Correo 181, Asuncion, Paraguay.

Tibet

(Via Yunnanfu and Atuntze, South China)
 Bare, Dr. and Mrs. Norton H., Batang.
 Duncan, Mr. and Mrs. M. H., Batang.
 Emerson, Mr. and Mrs. Leland H., Santa Monica, Cal.
 -Hardy, Dr. and Mrs. Wm. M., 618 N. Broadway, Lexington, Ky.
 MacLeod, Mr. and Mrs. R. A., Batang.
 Morse, Mr. and Mrs. J. Russell, Batang.
 Ogden, Mr. and Mrs. J. C., Batang.
 Peterson, Mr. and Mrs. R. A., Batang.
 Wohrley, Dr. and Mrs. I. C.
 Young, Miss Grace M., Batang.
 ¶Shelton, Mrs. A. L., 381 N. Gibbs St., Pomona, Cal.

Interdenominational

Inman, Mr. and Mrs. S. G., Committee on Cooperation in Latin America, 25 Madison Avenue, New York, N. Y.
 -Furlough.
 =Extended Furlough.
 §Leave of Absence.
 +Under Appointment.
 *Sick Leave.
 ¶Retired.

Directory of Institutions in Foreign Mission Fields

Africa

Dr. William Bailey Memorial Hospital, Bolenge, W. C.
 Frank Battson Memorial Press, Bolenge, Congo Belge, W. C.

Lockwood-Kinnear Hospital, Monieka, Congo Belge, W. C.
 Shotwell Memorial Hospital, Mondombe, Congo Belge, W. C.
 Lotumbe Hospital, Lotumbe, Congo Belge, W. C.
 Union Mission House, Kinshasa.

China

Chuchow Girls' School, Chuchow, Anhwei Province.
 Chuchow Boys' School, Chuchow, Anhwei Province.
 Coe Memorial Girls' School, Luchowfu, Anhwei Province.
 Luchowfu Boys' Boarding School Luchowfu, Anhwei Province.
 Christian Girls' School, Nanking, Kiangsu Province.
 Boys' High School, Nantunghow, Kiangsu Province.
 Tisdale Memorial Hospital, Chuchow, Anhwei Province.
 Luchowfu Hospital, Luchowfu, Anhwei Province.
 Wuhu Central Boys' School, Wuhu, Anhwei Province.
 Bible Teachers' Training School for Women, Nanking.
 Gingling College (Union), Nanking.
 Nanking Theological Seminary (Union), Nanking.
 Shanghai American School for Missionary Children (Union), Shanghai.
 University of Nanking (Union), Nanking.
 Wuhu Academy (Union), Wuhu, Anhwei Province.
 Nantunghow Hospital, Nantunghow, Kiangsu Province.
 University Hospital (Union), Nanking, Kiangsu Province.

India

Burgess Memorial Girls' School, Bilaspur, C. P.
 Damoh Boarding School, Damoh, C. P.
 Kulpahar Industrial Home for Women and Girls, Kulpahar, U. P.
 Kulpahar Children's Home, Kulpahar, U. P.
 Mahoba Orphanage, Mahoba, U. P.
 The Bible College, Jubbulpore, C. P.
 Nirmalendu Tubercular Sanatorium, Pendra Road, C. P.
 Jackman Memorial Hospital, Bilaspur, C. P.
 Damoh Hospital, Damoh, C. P.
 Harda Hospital, Harda, C. P.
 Mungeli Hospital, Mungeli, C. P.
 Mungeli Leper Asylum, Mungeli, C. P.
 Jubbulpore Press, Jubbulpore, C. P.

Japan

Drake Bible College, Takinogawa, Tokyo.
 Boys' Middle School, Tokyo.
 East Tokyo Institute, Tokyo.
 Margaret K. Long Girls' School, Takinogawa, Tokyo.
 Osaka Christy Institute, Tennoji, Osaka.
 Woman's Christian College of Japan, (Union), Tokyo.

Mexico

Colegio Ingles, 4a de Galeana No. 37, San Luis Potosi, S. L. P.
 Colegio Morelos, Aguascalientes, Ags.
 Christian Orphanage, Colegio Morelos, Aguascalientes, Ags.
 Evangelical Seminary of Mexico (Union), Mexico City.
 Union Press, Mexico City.

Philippine Islands

Albert Allen Memorial Dormitory, Taft Avenue, Manila.
 Union Theological Seminary, Manila.
 Boys' Christian Training School, Laoag
 Laoag Dormitory and Girls' Training School, Laoag.
 Training School for Nurses, Vigan.
 Mary J. Chiles Hospital, Manila.
 Sallie Long Reid Memorial Hospital, Laoag.
 Frank Dunn Memorial Hospital, Vigan.

Porto Rico

Evangelical Seminary of Porto Rico, Rio Piedras.
 Union Press and Book Store, Ponce.

South America

Colegio Internacional, Casilla de Correo 241, Asuncion, Paraguay.
 Instituto Modelo de Obreras Christianas, (Union), Camacua 190, Buenos Aires, Argentina.
 Colegio Americano (Union), Rivadavia 6100, Buenos Aires, Argentina.
 Union Seminary, Donato Alvarez 650, Buenos Aires, Argentina.

Tibet

Memorial Hospital, Batang, P. O., Atuntze, Hiaphong & Yunnanfu, West China.
 Christian School, Batang, P. O., Atuntze, Hiaphong & Yunnanfu, West China.
 Shelton Memorial Orphanage, Batang, P. O., Atuntze, Hiaphong & Yunnanfu, West China.

Speaking of Books

The Life of Walter Scott*

DOUBTLESS no one ever thought of following exclusively the rule, "When a new book comes out read an old one." And yet there is much of wisdom in it. It is hardly possible that the last six months could have brought forth as much of truth as the previous six thousand years, and yet most of our reading is of things written within the last twenty-six hours!

And we are always surprised to discover freshness and vigor in an old book. Remembering that writing, of all things, requires time, we should rather be surprised to find anything interesting in a new book, for how can anyone find time to write in these radio-active days!

All of this is by way of recommending the reading of the *Life of Walter Scott*, well and truly written by William Baxter nearly sixty years ago and now skillfully abridged by B. A. Abbott to half its original size to fit it for twentieth century

reading. Professor Snoddy's stimulating study in last month's *WORLD CALL* ought to make all of our readers eager to know this great pioneer evangelist. Of all the hundreds of millions of men who have lived on this continent in the last century, how few have left as deep and lasting a mark upon humanity as this Walter Scott! Conscious of our debt to him all Disciples of Christ gratefully honor him in this centennial year of his major work's inauguration. Unaware of his revolutionary influence, however, all Protestant evangelism from the Bishops' Crusade to Billy Sunday's tirade, owes much of its form and its power to Walter Scott's sane and flaming exaltation of Jesus the Messiah.

Baxter's book not only honors and reveals Scott the evangelist an honored comrade of Alexander Campbell in the inauguration of "The Reformation of the Nineteenth Century," but is at the same time a moving human story and accurate picture of our fathers' times in this great New World. Spare yourself the latest best seller and read a real story of a man whom God used to change this stubborn, contentious religious world.

Selected List of Books

A list of the twenty-five best religious books as selected by the judgment of fifty-three religious leaders in the country, with the cooperation of the School of Education of Northwestern University:

Abbott: What Christianity Means to Me, Macmillan.

Bosworth: Life and Teachings of Jesus, Macmillan. What It means to Be a Christian, Pilgrim.

Coffin: What Is There in Religion? Macmillan.

Ellwood: Christianity and Social Science, Macmillan. Reconstruction of Religion, Macmillan.

Fosdick: Christianity and Progress, Revell. Modern Use of the Bible, Macmillan. Twelve Tests of Character, Doran.

Gilkey: Jesus and Our Generation, Univ. of Chicago Press.

Glover: Jesus in the Experience of Men, Doran.

Inge: Personal Religion and the Life of Devotion, Longmans.

Jacks: Living Universe, Doran.

Jones: Fundamental Ends of Life, Macmillan. Spiritual Energies in Daily Life, Macmillan.

(Continued on page 61.)

*Life of Walter Scott, by B. A. Abbott, Christian Board of Publication, St. Louis. \$1.50.

Station UCMS Broadcasting



WE are happy to report the continued improvement of Mrs. Frances Carvin, superintendent of our Florida Christian Home for the Aged, who underwent a very

critical operation in Jacksonville in January.

Jesse M. Bader, our tireless secretary of evangelism traveled 9,000 miles and held eight evangelistic meetings in January. He reports the pre-Easter evangelistic zeal at high tide everywhere.

Mrs. H. M. Horn of California took up her duties as a helper in the Mexican Christian Institute, San Antonio, on February 15. Mrs. Bertha Lohr, who has been helping with the boys' dormitory, has returned to Indianapolis.

A letter has just been received from the state school authorities of Texas, recognizing Jarvis Christian Institute as a regularly accredited junior college for this year. There are sixteen students taking junior college work, six of whom are expected to graduate this year, with accredited standing for the two years of college work.

A series of pre-Easter evangelistic conferences are being held in all parts of the country, conducted jointly by the United Society and the state societies. Lectures on evangelism are being given in many of our colleges.

Miss Edna Lick, who has been serving effectively in our Mexican Christian Institute in San Antonio, has been appointed a missionary to Mexico. Miss Lick attended Drury College, receiving her degree in 1923. She had two terms in Southwest Missouri State Teachers' College and two years further preparation at the College of Missions, and goes well prepared by training and native ability to her new field.

Other new missionaries to Mexico include Mr. and Mrs. S. S. McWilliams, formerly stationed in Asuncion, Paraguay. They are already at work at Aguascalientes.

Santa Claus paid a visit to Grand Rapids on Christmas Eve and left a substantial check for Mrs. Anna R. Atwater with which she has purchased a beautiful set of bedroom furniture. The gift was the expression of esteem in which she is held by her associates in the office, members of

the executive committee and other friends close to the work. Our only regret was that we could not all descend upon her and present it in person.

Our receipts continue to show a gain over last year. Notwithstanding that the receipts for December a year ago were unusually large, they were exceeded this year by some \$7,000. The treasurer reports steady gain for the first six months of this missionary year.

In *The Christian Plea*, Mrs. Rosa Brown Grubbs, national field worker, reports that forty of the woman's missionary societies of our Negro churches observed Woman's Day, with offerings totaling \$511.74.

Many friends will be interested in the marriage of Wallace Osgood, son of Dr. Elliott I. Osgood of China, to Miss Ruth Warren, which took place in Detroit, January 11. Mr. Osgood left immediately for Liberia, West Africa, as an engineer in the Firestone Plantations Company, and his wife expects to follow him as soon as he can arrange living quarters.

Our mission force in India is again saddened by news of the death of Francis J. Longdon, father of Dr. Mary Longdon of that country, who passed away December 17 at Jonesboro, Georgia.

A conference with missionary leaders in New York indicates that the question of mission property in Mexico is still unsettled and difficult. In common with other boards we have taken the preliminary steps necessary to clear with the new national laws. We have likewise joined with other boards in securing the services of Professor Osuna of Mexico City to aid in properly settling the question of titles to property and to deal with other problems touching government regulations. The missionary work in Mexico appears to be progressing well in spite of the unsettled conditions there.

Word from the Philippines indicates that matters are progressing in the Manila and Tagalog fields. Mr. and Mrs. Huber, the new missionaries, have settled down to a year's study of the language in a city some little distance from Manila. Mr. Higdon is acting president of the Union Seminary in the absence of President Ryan in America. Aside from the seminary training, strong emphasis is being placed on our Bible Chair work. Eighty-six were enrolled in these classes the first semester of this school year. Miss Edith Noffsinger is superintending the evangelistic work of the district in a thorough way and spends most of her time out on the field. Regular conferences of the preachers and other workers are being held with good results.

Alexander Paul is spending as much time as possible among the colleges, presenting the claims of the work to the students and conferring with student volunteers and candidates for the fields.

Dr. and Mrs. C. C. Drummond of India who came home last fall because of ill health, although improved, are not in condition to return to the field in the near future. Dr. Drummond has accepted a place in a Nebraska hospital where after March 1, he will be able to earn his own support.

On January 19-20 there gathered at headquarters from Canada and many states forty state officers of the women's missionary societies. Plans relative to the promotion of new organizations, membership and financial campaigns were discussed, as well as many phases of the educational aspect of the work. A program committee of five women worked for a full day following the conference on the program outlines for the year. The programs will be based as far as possible on the current mission study theme for 1927-28, the adapted theme being "Christian Women and God's Changing World."

Mrs. Ellie K. Payne will serve as a special field worker for the women's missionary societies during the closing months of the missionary year, helping in the extra promotional work necessary at this time.

The dedication of the boys' hall at the Indian Mission, White Swan, Washington, which was set for January 20, has had to be postponed indefinitely because of the impassible condition of the roads in the vicinity of the mission.

The birth of a little boy, James Howard, in the family of Mr. and Mrs. Arthur E. Elliott, our missionaries in Paraguay, who are now at home on furlough, reveals the international nature of our foreign missionary task. This is the third child born to Mr. and Mrs. Elliott since they entered foreign missionary work. The older boy, now five, is a native of Argentina. The second boy was born in Paraguay and the new son arrived on the scene in Hastings, Nebraska, the only one of the three who is a full citizen of the United States.

Progress is being made in erecting the new missionary residence at Mondombe, Africa, provided by the Golden Jubilee. The trenches are being dug at the present time. It takes about two years to complete a residence in Congo. The new residence has been assigned to the single women of the station.

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A Gap in the Ranks

A RECENT letter from H. C. Saum, fellow-worker for years with W. H. B. Scott in India, gives some particulars regarding the death of Mr. Scott on November 24:

"He was buried the next day. His grave was made very close to those of Miss Kingsbury and Miss Drake. This trio of graves makes even more sacred that small area in our cemetery. His death was so unexpected and sudden, we are indeed in deep sorrow because of it and shall miss him greatly because of his worth and usefulness. He was a big brother to all of us, as well as a good missionary and efficient secretary.

"On Thursday the 18th he was operated on for appendicitis by Dr. Nicholson and Dr. Rambo with Miss Nicholson assisting as nurse. He stood the operation well but the next morning had a chill with fever of 104.6. The fever continued daily but subsided one degree each day. The doctors at first thought this due to malaria, but soon concluded it was due to the presence of streptococcus infection in its most deadly form. Wednesday morning early in spite of frequent hypodermics his pulse rapidly weakened and he died at eleven o'clock.

"This experience and death of Mr. Scott was a great trial to the two doctors and the nurse. Their feeling was expressed in the relation of a college experience of Dr. Rambo. He said a surgeon was once operating before his class on a little niece of his and the child died on the operating table. The surgeon, with much feeling, looked up at the student body and said, 'Students, when I die I wish that there could be an autopsy upon my body. I am sure you would find a scar across my heart.'

"The doctors feel sure that this germ was lying dormant somewhere in his body, and think it was likely in the appendix. He had had three or four previous attacks and we regret now that he did not have the operation early in the fall, but he wished to postpone it in order to be ready for the September Mid-India Conference. Mrs. Scott has been very brave throughout the whole trying experience. She will go on furlough in the spring."

Native Preachers Becoming Efficient

Mark Njoji had a very fine trip in September and October in the Mongongombe region, baptizing 371 people and bringing in about 4,500 francs in offerings. He is now visiting in the country just back of us. We are especially pleased that during this semester we have been able to visit the whole Bolenge field. As a result, our report will be one of the best we have ever made.

Mpoku Enoch, the new local pastor at Bolenge, is getting into the work nicely, and is carrying most of Mark's duties while the latter is absent.

Bolenge, Africa.

A. F. HENSEY.

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St. Louis, Mo.

Sectarian Shackles

(Continued from page 55.)

He ever heard of him was "infidel." Of course I immediately fell in with the popular sentiment concerning him, so that I fully appreciated the hush that came night after night upon the audience when opportunity for questions was given and Mr. Hart arose slowly and sedately on one side of the church about midway between the pulpit and the door, and gravely propounded one of the knotty problems that vexed the spirit of the sceptical of that day. It is amusing to me now to recall how quickly and readily everend Mr. Greene and Elder Hollis allied themselves for a hand-to-hand combat with this common adversary.

Those were tense moments when the large audience—there was not standing room at the rear of the church, either in the aisles or vestibule—was as silent as the tomb, while every ear was strained to catch the questions and the replies. I cannot say, of course, whether or not Mr. Hart was ever satisfied with the answers to his questions. I was too young and the nature of his queries was too foreign to my thought for any lasting impression to be made by them. I presume he was not deeply convicted of error, however, since he "fought it out" on the same line to the end of his days.

One episode comes back to me as I write of "Brother" Hollis and the debate which, though in a way irrelevant to my theme, is not altogether irrelevant to this immediate time. An aunt of mine, my mother's sister from the East, was visiting in our home. She came, upon mother's earnest bidding, for the dedication of the new church, remained through the protracted meeting and then was not able to tear herself away (as we were unwilling she should) until after the debate. In her younger days she had become a Christian after our own type in Iowa. Later, her husband, who was an inventive genius, went to New Haven, where he became, in a small way, a captain of industry and accumulated a considerable fortune. This, of course, made lions of them in the family, for, aside from the fact that we were really very fond of them, there is also nothing that quite distinguishes people like being the richest individuals in their family or set. Aunt Mary's presence, therefore, added very materially to our joy. In the Iowa days her son had become interested in the Christian church and had been educated for the ministry. He was at the time of this debate holding a pastorate in one of our best city churches. During the meeting and the debate, Aunt Mary sent this son almost daily lengthy bulletins, singing the praises of the wonderful preacher she had discovered and recounting details of his lectures and other speeches. By and by my cousin congratulated her upon the opportunity that was hers and expressed his pleasure that she had been given such a spiritual feast—but added:

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"I wish, though, mother, you would find out what that preacher's name really is and write it to me correctly. I find it spelled seventeen different ways in your various letters and I'm curious to know who the man is!"

(To be Continued.)

Selected List of Books

(Continued from page 58.)

Macintosh: Reasonableness of Christianity, Scribner.

Mathews: Faith of Modernism, Macmillan.

Merrill: Liberal Christianity, Macmillan.

Scott: Ethical Teachings of Jesus, Macmillan.

Simkhovitch: Toward the Understanding of Jesus, Macmillan.

Smith: Principles of Christian Living, Univ. of Chicago Press.

Sperry: Reality in Worship, Macmillan.

Swain: What and Where Is God? Macmillan.

Title: What Must the Church Do to Be Saved? Abingdon.

Browne: Why I Believe in Religion, Macmillan.

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Pronunciation of Foreign Words

India

ā is to be pronounced as ā in hāt.
 ā as ā in ārm.
 ai as ai in kaiser.
 au as au in kraut.
 bh as bh in clubhouse.
 dh as dh in roadhouse.
 ẽ as ẽ in mêt.
 ē as ē in thēy.
 ẽ as as ẽ in hēr.
 gh as gh in doghouse.
 h is always sounded, even when final.
 i as i in pîn.
 i as i in machine.
 kh as kh in buckhouse.
 mp as mp in damper.
 ô as ô in tône.
 ố as ố in tôn.
 ts as ts in catsup.
 ũ as ũ in bût.
 ư as ư in fûll.
 ư as ư in rûde.

In accenting Tibetan, Chinese and Japanese words, each syllable must be treated as a separate word.

China

Chang Chien—Jǎng Chī ān.
 Chang Chih-Kiang—Chǎng Chī Kī āng.
 Chiang Kai-shek—Chī āng Kai Shék.
 Chueh Gan—Chū Gǎn.
 Hwan—Whǎn.
 Hu Shih—Hū Shī.
 Lanshan—Lǎn shǎn.
 Lao Shi—Lē ō Shī.
 Lu ma—Lū mǎ.
 Ma Tan—Mǎ Tǎn.
 Nantungchow—Nǎn Tūng Jō.
 Rugao—Rū gē ō.
 Sun Yat Sen—Sūn Yǎt Sēn.
 Tien Seng Gan—Tī ēn Sēng Gǎn.
 Yang—Yǎng.

India

Bhadora—Bā dau rā.
 Bilaspur—Bī lās pūr.
 Chamar—Chā mār.
 Chinswamy—Chīn swā my.
 Damoh—Dū mōh.
 Gaurela—Gau rē la.
 Ghasidas—Gā sī dās.
 Hira Lal—Hī rā Lāl.
 Mouli—Mūl vī.
 Kotmi—Kōt mī.
 Mungeli—Mūn gē lī.
 Nagpur—Nāg pūr.
 Narbudda—Nūr būd da.
 pelau—pē lau.
 Pendra—Pēn dra.
 Pendrahi—Pēn Drā Dī.
 sahib—sā hīb.
 Satyanami—Sūt yū nā mī.

Japan

Azuma—A zū mā.
 Chiwaya—Chī wā yā.
 Fukushima—Fū kū shī mā.
 Haranomachi—Hā rān ō mā chī.
 Kawai—Kā wā i.
 Kyotsuka—Kī ōt sū kā.

Miyo—Mī yō.
 Ohayo—ō hai ō.
 Osaka—ō sū kā.
 Sayonaro—Sai ō nā rā.
 Sendai—Sēn dai.
 Tada—Tā dā.
 Takinogawa—Tāk i nō gā wā.
 Tennoji—Tēn nō jī.

Latin America

Dezeo—Dē zī ō.
 Juarez—Wā rēz.
 Porfirio Diaz—Pōr fī ō Dī āz.
 Madero—Mā dē rō.

Tibet

Atuntze—A dūn dze.
 Batang—Bā tāng.
 Chamdo—Chām dō.
 Chao Erh-feng—Jau Er Fōng.
 Gartok—Gār tōk.
 Ja-po-ding—Jā pō dīng.
 Om mani pad mi hum—ōm mā nī pād-mī hūm.
 P'pa Shen-ra-zig—Pā pā Shēn rā zig.
 Szechuen—Szēch wān.
 Tachienlu—Dā Jēn lū.
 Wei-hsi—Wē shī.

United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
 Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
 Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
 Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
 Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
 Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.
 Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
 Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
 Florida Christian Home, Murray Hill, Jacksonville, Fla.
 Northwestern Christian Home, Walla Walla, Wash.
 Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
 Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
 Jarvis Christian Institution, Hawkins, Tex.
 Piedmont Christian Institute, Martinsville, Va.
 Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
 Brotherhood House, 1080 W. 14th St., Chicago, Ill.
 Disciples Community House, 147 Second Ave., New York, N. Y.
 Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
 Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
 Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
 Valparaiso Christian Hospital, Valparaiso, Ind.
 Yakima Indian Christian Mission, White Swan, Wash.

New Building on the Way

Mr. MacLeod has started operations toward completing the new chapel and the carpenters are still working on the windows for the new orphanage, while the logmen are going after the timbers for the latter.

I have worked over the revision of fifty Tibetan folk tales which Mrs. Ogden and Gezong Ondu are preparing for use in the Tibetan language study course. I think they have done a fine piece of work.

J. C. OGDEN.

Batang, West China.

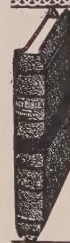
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	General Fund	Increase	Special Funds	Increase
Churches	\$172,200.02	\$ 6,817.65*	\$12,535.74	\$34,891.73*
Sunday Schools	144,525.70	6,885.19*	2,583.75	2,844.10*
Christian Endeavor	4,162.72	143.90*	122.06	33.06
Woman's Missionary Societies	216,622.34	13,108.59	1,815.64	306.51*
Colleges	14,579.00	1,604.44	183.00	274.00*
Young Men's Organizations	1,987.88	240.99		17.60*
Children's Organizations	3,830.11	58.19	15.00	1.29
Individuals	23,789.22	1,187.32*	56,460.33	25,379.54
Requests	7,117.70	5,317.64		3,240.00*
Men & Millions Movement				
Interest (U.C.M.S.)	16,927.05	5,571.88*	22,468.67	3,403.05
Interest (Old Societies)	20,760.85	2,925.85*		
Receipts from Old Societies	28,596.06	25,696.06	88,993.99	28,963.83
Some Missions Institutions			48,918.42	11,969.88*
Evangelical Institutions	27,393.51	1,398.71	10,000.54	2,859.87
Contributions			47,824.53	8,723.79*
World Call Subscriptions and Advertising			36,230.62	3,471.75*
Building's Builders			3,209.77	46.68
Christian Plea Subscriptions and Advertising			683.77	683.77
Literature			24,674.97	1,457.10*
Miscellaneous	23,085.96	4,244.27	36,267.81	5,646.83
	\$705,578.12	\$28,137.10	\$392,988.61	\$ 178.54*

Board of Education

Churches	\$ 43,599.53	\$ 6,882.83*	\$ 4.50	\$ 446.20*
Sunday Schools	380.91	138.52		65.00*
Individuals	884.25	2,462.25*	200.00	200.00*
Colleges	6,463.98	556.52		
Endowment Crusades	9,401.33	9,401.33		
Miscellaneous	722.57	2,212.60*		
	\$61,452.57	\$1,461.31*	\$ 204.50	\$ 711.20*

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\$ 4,553.27 \$ 685.89

*Decrease.

The Inside That Counts

By Arthur W. Vandervort

AGNES has lived on Ninth Street ever since the Community House was started. She, her brother and sister have been regular in attendance here since that day, seven years ago, when Miss Merrill invited them to come, and they have thought that everything at "de club" was perfection.

Last summer Agnes moved with her family to Brooklyn, but she and her brother and sister continue to come regularly to the club.

Just before Christmas, Agnes brought a Brooklyn friend with her to the club meeting. The friend did not enter into the games and conversation of the other girls, and Agnes seemed to resent her "slowness." We invited this friend to come again, and to become a member of the club.

Agnes arrived last week without her. Being questioned, she explained, "Gee, my friend, she thought this club wuz a palace from what I told her about it. Then when she saw it, she said it wuz only a plain old house and not even pretty. I told her if she'd been comin' here seven years like I have, she'd think it was wonderful and she'd have such a good time 'n learn so many things that she'd think it was sure pretty. I told her we thought it was nice, and—some

day it is going to be like a palace, isn't it, when we get the new club? They don't see the good insides of the club like I do. It's the insides what counts, anyhow."

We hope some day to really have a club where both the "insides" and "outsides" are lovely, and where all our girls and boys are glad to bring all their friends.

Sewing and Cooking

Mrs. Hugh Sarvis and her volunteer assistant, Miss Doihara, are planning to alternate lessons in foreign sewing and cooking for the girls of Christy Institute this winter. Miss Doihara is a graduate and postgraduate of the institute and is an accepted authority on these subjects in Osaka, Japan, education circles.

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The Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. C. H. Hamilton, China, San Francisco, S. S. President Pierce, February 23, 1927.

Birth

James Howard to Mr. and Mrs. A. E. Elliott, South America (on furlough), January 15, 1927.

The Last Page

THE little postage stamp used so much by publishers is one of a huge family.

There were more than 18,000,000,000 of them born in Washington in 1925, being sufficient for supplying each man, woman and child with 160. They represented a face value of \$450,000,000, and required 900 tons of paper and 870,000 pounds of ink in their manufacture at the Bureau of Engraving and Printing. Placed end to end they would girdle the earth eleven times. The cost of producing them was about one cent per each 125.

Look up and not down;
Look out and not in;
Look forward and not back;
And lend a hand

"Where were you boys when I called for you to help me an hour ago?" asked Farmer Jones at the supper table.

"I was in the barn settin' a hen," said one.

"And I was in the loft settin' a saw," answered another.

"I was in grandma's room settin' the clock," came from the third boy.

"I was up in the pantry settin' a trap," said the fourth.

"You're a fine set!" remarked the farmer. "And where were you?" he asked, turning to the youngest.

"I was on the doorstep settin' still!" was the reply.

Dan B. Brummitt says:

"There is no magic for producing Christian citizenship or law enforcement. We can't get it by making more laws. In the last analysis, we shall get it in proportion as we educate the individual to say, 'I gladly surrender some of my rights for the sake of a better social life.'"

Out of ninety-one members of a graduating class of the McKinley High School of Hawaii of which thirty-six were Japanese and thirty-five Chinese, the essay prize was won by a Japanese boy. The subject was "My Ideal of Character." After depicting the simplicity, cheerfulness, and unselfishness which constituted his ideal, he concluded:

"Christ of Calvary was such a character. Pilate saw no fault in him. The world sees no fault in his personality. I, insignificant though I am, can detect no spot in his character. Into the family circle he brings joy, satisfaction, happiness and love. Into community life he brings the spirit of philanthropy. He is the ideal of the nation. Before him class distinctions all vanish away, and he becomes the ideal of the world. He is my ideal character."

A new and lucrative field in which there is little competition is indicated in the



following business card distributed by an enterprising young American:

Mr. Gerald Allen, Jr.
Personal Escorter

Tots and Kiddies took to school and returned prompt in perfect condition if received that way. Military discipline. Rates 25c a week. Speshiol rates to twins. Refined conversashion. No extry charge for nose wipin. All I ast is a trial.

Dr. Roland Cotton Smith, for many years rector of St. John's Episcopal Church in Washington, once said:

"If I make an appeal in my church for a little crippled child, describe the child, make a real picture, I will get perhaps \$1,200. If I ask for two, I may get \$600. If I ask for a dozen crippled children, I may get one or two hundred dollars, but if I ask for the cause, I will be lucky to get \$50."

"Now," said a Boston school teacher to his class in English, "can anyone give me a word ending in 'ous,' meaning full of, as 'dangerous,' full of danger?" A small boy raised his hand. "Well, what is your word?" asked the teacher.

Then came the reply, "'Pious,' full of pie."

The Infinite always is silent;
It is only the Finite speaks,
Our words are the idle wave caps
On the deep that never breaks.
We may question with wand of science,
Explain, decide and discuss;
But only in meditation
The Mystery speaks to us.

—JOHN BOYLE O'REILLY.

On the wall of the chapel at Leland Stanford University there is inscribed:

"There is no narrowing so deadly as the narrowing of man's horizon of spiritual things. No worse evil can befall him on his course through earth than to lose sight of heaven. And it is not civilization that can prevent this. It is not civilization that can compensate for it. No widening of science, no possession of abstract truth can indemnify for an en-

feebled hold on the highest and central truth of Humanity. What shall a man give in exchange for his soul?"

"Quo-Usque," writing in *The British Weekly*, has this pertinent comment on present day youth:

The sweeping condemnation of modern youth, in which some elderly critics indulge, is both false and foolish. For instance, there are many kinds of girls—indeed, no two are alike, except as regards their clothes. And yet to hear some people discuss the modern girl, you would think there were only two kinds—one the pride of the chapel, and the other the disgrace of the night club. There they are—glistening white and deadly black. But you cannot generalize like that. I find our present-day young people, for the most part, fearless, honest and adventurous. They are gloriously free from snobbishness. They have a divine curiosity—which is often directed to the inquiry as to why the older people have made so many stupid mistakes. They are hungry for the truth. I like them for their frankness and humour, their loyal comradeship, their passionate sincerity, their driving energy, and their freshness of outlook. They have no evasions, they do not dodge difficulties. * *

An American journalist has recently tried a very interesting experiment. He asked five hundred men and women—mostly college graduates and school teachers—to graduate the Ten Commandments. That is, they were to arrange them in the order of their moral importance. The result is very significant of the mentality of youth. The vast majority placed the sixth commandment first, "Thou shalt not kill." The fourth commandment was placed last, "Remember the Sabbath Day to keep it holy."

"Isn't Marie pretty, Aunt Lucille!" exclaimed Paul admiringly of his little playmate.

"Marie is pretty because she is good," answered Aunt Lucille primly.

"But, Aunt Lucille, you are good!" cried Paul in astonishment.

A recent visitor to an English prison discovered among the inmates a man whom he knew. This particular prisoner had been finally laid by the heels for swindling, though for quite a time he had cut a large figure in English public life. But there he was making sacks.

The visitor went up to him and said, "Why, how do you do, Mr. Bottomley? What are you doing—sewing?"

"No—reaping."

The Bishop of London says that religion and science go hand in hand. The *Cleveland Plain Dealer* remarks ironically that they do, but every now and then one of them lets go and hands the other a nasty wallop.